

HISTORY  
OF  
GREAT STAUGHTON

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GENEALOGY COLLECTION




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Stephen Powers

With kind regards  
from  
H. E. W

Aug: 5<sup>th</sup> 1916

In memory of old Times



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GT. STAUGHTON CHURCH WITH BRIDGE,  
at the time when the Kym is in flood.

FROM A PHOTOGRAPH BY MR. GEO. DAY.

A HISTORY  
OF THE PARISH  
OF  
**Great Staughton,**  
HUNTINGDONSHIRE,

BY  
THE LATE VICAR,  
THE REV. H. G. WATSON.

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ST. NEOTS :  
Printed and Published by PERCY C. TOMSON.

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1916.



# PREFACE.

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BISHOP CREIGHTON, in one of his lectures on Ecclesiastical History, says : " The clergy are, by virtue of their office, the guardians of their Churches, and the keepers of the records of their parish " ; and he also says : " Many valuable records of the past are daily lost because no one understands them. Parochial histories, the results of the leisure of busy clergymen, are amongst the valuable contributions to local history."

BISHOP MACKARNES, in his last charge to the Diocese, said that " the clergy should not be content with making the histories of their parishes, they should also write them."

1357308

What has been said by these two Bishops has also been said by others.

Many Parish Histories have of late years appeared. No apology therefore is needed at the present time for putting forth a History of Great Staughton.

The principal Parish records of Great Staughton are, in the first place, the Parochial Registers of Baptisms, Marriages, and Burials, from the year 1540 to the present time. Next, the Memorandum Books of the Vicars from the year 1710, now kept at the Vicarage. Next, the Churchwardens' Books of Accounts and Vestry Meetings, preserved in the Parish Chest. And also the Award Map made by the Enclosure Commissioners of 1804 of the Parish of Great Staughton. These are the written records.

The records of a more permanent kind are the old Church itself, together with many Monuments and their memorial inscriptions ; also the old Buildings, or sites of former buildings, such as the Old Manor House, Place House, Staughton House, and Gaynes Hall.

Many things gained from these sources have from time to time been published in the *Parish Magazine*. An endeavour is made in this volume to bring all these together in a connected manner, with much additional matter, and also with gleanings from many other sources, which may help to illustrate and give interest to those events which are known and recorded.

I wish in this Preface to acknowledge the assistance I have received from many friends and neighbours.

I should first of all wish to thank heartily MRS. POPE, of Pertenhall, a grand-daughter of a former Vicar of Great Staughton, for the many valuable and useful books which she has put at my disposal for this purpose; and especially for that kind assistance which has enabled me now to have this book printed.

Then I must acknowledge the assistance I have received from an old friend, now departed, THOMAS WILLIAMS, Rector of Aston Clinton, Bucks., formerly Fellow of Jesus College, Oxford, a man steeped in lore concerning the old families that settled in England at the time of the Norman Conquest.

I owe a debt of gratitude to MR. INSKIP LADDS, A.R.I.B.A., the Diocesan Surveyor, who very kindly gave to me the results of his researches at the British Museum concerning the old families who once lived at Great Staughton; to the REV. W. MACKRETH NOBLE, Vicar of Wistow, Hunts., for the information he gave me concerning the Old Rectors and Vicars of Great Staughton—on which subject he is a recognised authority; to MR. HERBERT E. NORRIS, of Cirencester, for information concerning the writings of J. GAULE, once Vicar of Great Staughton; to another friend departed, W. G. POGSON SMITH, formerly Fellow and Tutor of St. John's College, Oxford, for the record of the relation of the living of Great Staughton to that College; to the late MR. W. EMERY, of Eynesbury, and others in the neighbourhood, for many facts; and lastly, to my friend and successor, the present VICAR OF GREAT STAUGHTON, for his constant kindness in supplying me with details of events which have happened since I left, or of which I had failed to take notes when resident.

H. G. W.

APRIL, 1916.





"THE HIGHWAY."  
FROM A SKETCH BY MISS WATSON.



## CHAPTER I.

THE VILLAGE OF GT. STAUGHTON. ORIGIN OF THE NAME. PROBABLY A SETTLEMENT OF ENGLISH. CHARACTER OF AN ANGLO-SAXON TOWNSHIP.

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“A SAXON Township” (according to Green’s *Making of England*) “consisted of a cluster of Farmers’ homes, each set in its own little croft; it was surrounded by an earthen mound tipped with a stockade, or quick-set hedge, as well as defended externally by a ditch; each township was thus a ready-made fortress in time of war, and its entrenchments were very serviceable in the feuds of village with village.”

Such a village as this once was Staughton; and its name Staughton, formerly written “Stoughton,” and before that “Stoketon,” or “Stockton,” shews that it once was a stockaded township such as that described above; and that part of the village which now clusters round the Church, and is still called “the Town,” is no doubt the original township of “Stockton.”

Staughton is a widely extended parish of over 9 square miles, and this would answer well to the description of the land of the township, as given by Green, as follows: “Inside the mound lay the homes of the villagers, the farmsteads with their barns and cattle sheds, and in the centre of them rose the sacred tree or mound, where the village elders met in the tun-moot, which gave order to their social and industrial life. Outside the mound, in close neighbourhood to the village, lay the home pastures and folds, where the calves and the lambs of individual cultivators were reared.

In these and in the family estate, held apart from the lands of his fellow freemen, by the ætheling or noble, we find the first signs of a personal property, strongly in contrast with the common holding, which prevailed through the rest of the township.

Beyond and around these home pastures lay the village plough land, generally massed together in three or four large fields, each of which was broken by raised balks into long strips of soil that were distributed among the village husbandmen. The whole was enclosed by a borderland, or ‘mark,’ which formed the common pasture, where flock and herd could be turned out by every freeman to graze, though in number determined by usage or the “rede” (decision) of the village moot.

The woodland and pasture land was undivided, and every free villager had the right of turning into it his cattle and swine.

The meadow land lay open undivided from hay harvest to Spring, when the grass began to grow afresh, the common meadow was fenced off into grass fields, one for each household in the village, and when hay harvest was over fence and division were at an end again. The plough land alone was permanently allotted in equal shares of corn-land and fallow land to the families of the freemen, though even the plough land was subject to fresh division as the number of claimants grew greater or less.

The dress of the freemen was that which has been brought down to us by the ploughman and peasant of to-day, viz.: the Smock Frock, a coarse linen overcoat that fell to the knees, whose tight sleeves and breast were worked with elaborate embroidery.

The houses, as there was plenty of forest or woodland around, were built of wood.

The centre of the homestead was the hall with the hearth fire in the midst of it, whose smoke made its escape as best it could through a hole in the roof.

The hall was the common living place of all the dwellers within the house.

Here the board, set up on trestles, when needed, furnished a rough table for the family meal, and when the board was cleared away the women bore the beercups, or drinking horns, to the house master and his friends as they sat on the settles or benches ranged round the walls. Here too when night came on and the fire died down, was the common sleeping place, and men lay down to rest on the bundles of straw which they had strewn about the floor.

Beside the hall stood chambers for women and the household, while around the farmyard were stable and threshing floor and barn.

The homestead had to be in the main its own provider.

The grain had not only to be sown and reaped, but to be made into bread in the household, as the flax was not only gathered but woven into garments. To woman fell much of the outer and almost all the inner farm work.

It was she who milked the kine, and shored the sheep, who made the cheese, and combed the wool and beat the flax, while her name of "spinster" still reminds us how she spun the thread and wove the wool of every garment.

The building in which this work went on lay round each larger homestead, the mill for grinding the grits or rough corn, and the finer wheat-meal, the oven where the loaf was baked, the common loaf or white bread of pure wheat, or raised loaf and cake, the sheds for storing wool and honey and wax, the malthouse and the brewery with its bright ale, and smooth ale, and beer, with its butter and its cheese.





"THE OLD SUNDIAL."

POSSIBLY ONCE THE OLD VILLAGE CROSS.

FROM A PHOTOGRAPH BY MR. J. C. BROWN, PHOTOGRAPHER, BEDFORD.

The outer work of the farm fell upon the freeman and his serfs. The oxherd and cowherd, the shepherd and goatherd, the swineherd who drove the hogs into the forest and woodland to feed on the oak mast, the barn-man and the sower were serfs in the wealthier households, or on the estate of the Lord, who had gathered a township about him.

But in the free townships the poorer freeman must have been his own labourer, and the toil necessitated by the system of common culture was severe.

The open lands of the common pasture were often far from any homestead, so that through the long winter nights from Martinmas to Easter, the villagers had to take their turn in folding and guarding the horses and cattle that pastured on them; the need of fencing off the common meadow into separate grass fields when the grass began to grow afresh in the Spring was yet a more serious burden, and besides all these the Villager had to help in the maintenance of mound and ditch around the townships, as well as to be ready when called to join in the hue and cry in chase of stolen cattle or to follow the reeve of the township to hundred moot and town moot.\* "

† With regard to the township, Bp. Stubbs says: "The 'tun' was originally the enclosure or hedge whether of the single farm, or the enclosed village, the 'burgh' was the fortified house of the powerful man. The boundary mark of the tun was sometimes a sacred tree, sometimes burial grounds were chosen for this purpose."

From the above quotations we can form some idea of the character of the village of Gt. Staughton and its inhabitants when our Anglo-Saxon forefathers first settled there.

Besides that part of the village now called the "Town" there have grown up in modern times groups of houses called the *Highway*, the *Green* and *Staughton Moor*; there are also the two districts called *Dillington* and *West Perry*, which are in the parish of Gt. Staughton, but not in the same township or manor.

In 1804 a large amount of common land was enclosed, and portions of it assigned to the Crown as the Lord of the Manor, to the Lay Rector, to the Vicar, to the owners of Place House and Gaynes Hall, and also to the Poor.

A copy of the awards and the award map shewing the disposal of the land are at the present time kept in the Parish Chest.

Of the three tribes, the Jutes, the Saxons and the Engles, it is probable that it was a party of the Engles that settled in Gt. Staughton.

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\*NOTE.—From Green's *Making of England*.

† Bishop Stubbs' *Constitutional History*.

In 571 after a great victory by the West Saxons at Bedcanford (Bedford) they spread over the counties of Buckinghamshire, Bedfordshire and Oxfordshire; but when they came to the place where St. Neots now is, and the little stream of the Kym, which runs through Gt. Staughton into the Ouse, they went no further, and as there was no natural obstacle to their doing so, it is presumed that the hostile tribe of the Engles stood in their way and prevented them advancing. For the Engles were already in this part. They had landed in East Anglia, but they could not progress farther in a direct line into the middle of England because of the immense amount of marsh land intervening between them and the Midlands, so they went up the Humber, and coming down from the North proved an effectual barrier against the advance of the West Saxons just on the borders of Huntingdonshire and Bedfordshire.

Where Bedfordshire and Huntingdonshire meet is the border line between the West Saxons and the Engles. This supposition is confirmed, by the fact, as affirmed by Green, that the Bedfordshire people speak a Saxon dialect and the Huntingdonshire people an Engles dialect.

From these facts we conclude that it was a part of the tribe of Engles who settled in Gt. Staughton. We have thus seen something of the social life of those tribes who settled in England.

We may now also consider something of their political condition.

At first these communities consisted only of Ceorl or Freeman and the Eorl or Noble. The Ceorl or Freeman was the base of the Society. He was called the Freeman, or Freenecked man, *i.e.*, one who had never bowed his neck to any Lord, he was also called the Freeweaponed man, *i.e.*, the man who was entitled to carry weapons.

The centre of the community was the Eorl or Aetheling, whose homestead rose high above the earlier dwelling of the Ceorl.

He was distinguished from the Villagers by wealth and nobler blood, and was held in reverence, and acted as their leader.

After the Ceorl came the Loet, who though not a slave was an unfreeman, and could not leave the land without the consent of the Lord, land was assigned to him for which he paid rent by work on the Lord's land.

After the Loet came the Serfs, they were the slaves of the freemen, and they became slaves by captivity, debt or crime.

The affairs of the township were settled by meetings at some sacred tree or mound, this was the tun moot or Town Meeting or Parish Council.





"THE WAUTON TOMB—MONUMENT OF SIR GEORGE WAUTON,  
LORD OF THE MANOR."

FROM A PHOTOGRAPH BY MR LADDS, A.R.I.B.A.



## CHAPTER II.

THE MANOR OF GREAT STAUGHTON. THE BURGH THE DWELLING OF THE SAXON  
ATHELING. THE SAXON BURGH DEVELOPED INTO THE NORMAN MANOR. THE  
ATHELINGS BECAME THEGNS AND LORDS OF THE MANOR. LIST OF THE LORDS  
OF THE MANOR OF GT. STAUGHTON.

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ON a hill North West of Great Staughton Church is a little Farm House marked on the Ordnance Map "Old Manor House," close to this is an enclosure surrounded by two well defined moats shewing that here plainly once stood a fortified dwelling.

This place in old documents and maps is also called Cretinsbury or Cretinburgh.

The termination "burgh" indicating that this was the fortified dwelling of the "Atheling" or powerful man of the tribe. And this, as it now has the name of the Manor House, must have afterwards become the house of the Lord of the Manor of Gt. Staughton, for the Saxon township afterwards developed into the Manor.

The word Manor comes from the French Manoir or dwelling, and was at first applied to the land which those Athelings or Nobles of the Saxon township held of the King, because on it was their dwelling.

When, as we learn from Green, the settlement of the township was no longer isolated, but had become united to its neighbours for the purpose of war under the tribal chief or Alderman, and still more as the tribe became united into one Kingdom under a King, the influence and dignity of the Local Atheling and the free Ceorl were necessarily diminished.

The more active and prominent Athelings offered themselves to the King for Military service to be his comrades or body guard \* And thus they were raised to a higher dignity and called "Thegns." And they were rewarded by the Kings with grants of land out of the vacant Folkland all over the country, or, indeed as in course of time all the land became vested in the King, out of those lands once held in common by the free Ceorls, and those Thegns became Lords of the Manor, and held their land of the King on condition of Military service, and part of this land was said to be their "demesne." And they in their turn granted the other land to the free Ceorls, to be held by them on condition of Military service to the Lords of the Manor. Thus there arose a new order of Nobility. The Thegns were Lords,

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\* The body guard of the King were called "*comites* Regis" Hence came, through the French, the title of "Count." In this way the Saxon "Eorl" became the Norman "Count."

the old Athelings freeholders, and so in course the old free Ceorls sunk into partial servitude, holding their land of the Lord on condition of service, and of rent, and of payments in kind, and some Ceorls, by debt or crime became, though not slaves in the modern sense, yet *unfree*. They could not leave their land without the consent of the Lord, and yet had to pay certain rent for it, chiefly in kind. They also had to do the work on the Lord's land. They were called Villani or Farmers, in more modern language Villains. The average number of acres held by the Villains was 30.

A certain payment had to be paid to the Lord on taking the land, on the marriage of a daughter, or on sending a son to the University for the purpose of being ordained.

On the death of a Villain a heavy fine had to be paid to the Lord by the son on succeeding to the land.

Even to quite modern days the owner of such property as this, called copyhold, was entitled to take as a fine that which was most valuable on the land.

The tenant had to perform his allotted number of days in tilling his Lord's land. In kind he usually rendered honey, eggs, chickens, and perhaps a plowshare. These tenants were in later times called copyhold tenants.

Another class of inhabitants were the Cotters. They were the poor of the Manor who had a cottage and a garden, and perhaps an acre or half of one in the field. From these were drawn the Shepherd and the Beekeeper, and other minor officials of the Manor.

With regard to Jurisdiction, matters criminal, civil or manorial, were settled in the Manor Court, presided over by the Lord's Steward, called the "Reeve." The judgement was given by the tenants present and the law was settled by them, the Sentence was pronounced by the Steward.

To the Lords of Large Manors were sometimes granted the privilege of holding Markets and Fairs on the Manor. The weekly Markets were held for the same purposes as they are now. Where there was no privilege of Market there no shops could be opened. To the annual Fairs came travelling merchants bringing their wares, and this was the only means by which the dwellers in the neighbourhood could obtain those commodities which we all now use in our every day life. To the Fairs also came companies of strolling players, and miracle plays were sometimes performed, i.e., some of the facts of the Christian religion were exhibited by means of action. And thus in days when few could read (and there was little preaching) men were instructed in the truths of the Christian Faith by these exhibitions. And from these miracle plays have sprung the theatrical performances of the modern

stage. Fairs were sometimes held in Churchyards and sometimes on Sundays, but in the thirteenth century this practice was forbidden.

Amongst other so called privileges of the Lord of the Manor was the gruesome one of a "Free Gallows." This was a privilege which many were not slow to use. And malefactors in travelling about the Country were everywhere met by the signs of the fate which would befall them if they continued their depredations on the property of their fellows.

With the spread of civilization, the Manor Court as a legislative or judicial institution has disappeared, but as an institution regulating the law of tenancy with regard to copyhold tenants is still part of the law of the country, and persons becoming copyhold tenants still have to go through antique ceremonies before the Steward of the Manor, have to pay quit rents, and are liable to the payment of the fines due in old times.

The Lords of the Manor still have these rights with regard to these tenants of the Manor. Also certain rights with regard to timber on the land and with regard to minerals under the land.

The reference to Gt. Staughton Manor in Domesday Book is we believe under the name of Tokestone, thus—

"In Tokestone the Bishop of Lincoln had VI hides paying geld. There is land for XVI ploughs. There are now in demesne II ploughs and a half, and XVI villeins and iiij borderers having VIII ploughs. There is a Priest and a Church, and xxiiij acres of meadow land and a acre woody pasture in the time of King Edward, and now x pounds. The Abbott of Ramsey claims over the Bishop in this Manor."

Thus from Domesday we learn of the Existence of the Manor of Gt. Staughton, in the middle of the Eleventh Century, and of its being held by the Bishop of Lincoln under the Abbott of Ramsey in the Reign of Edward the Confessor, and paying rent £10 (equivalent to at least £300 of our money at the present time) and Eustace held it under the Bishop of Lincoln.

In the valuation of the livings of England made by order of the Pope in the time of Edward the First we learn that Geoffrey de Mandeville was Lord of the Manor at that time; and his name is mentioned as Lord of the Manor in the license granted by Grossteste, the famous Bishop of Lincoln, to the Engaynes of Gaynes Hall, to enable them to have a private Chapel at Gaynes.

We may note here that the Duke of Manchester, who, having a seat at Kimbolton, bears the title of Viscount Mandeville, probably is descended from this old Lord of the Manor of Great Staughton.

The next name we hear of in the List of the Lords of the Manor of Gt. Staughton is that of Eynsford. William de Eynsford is spoken of as owning the Manor in 1205 (?). On his death W. Eynsford left 2 daughters. One married Nicolas de Criol. The other married Simon de Criol. Of the latter we hear that he presented the living of Gt. Staughton to Bertram de Criol in 1264. Simon de Criol was succeeded in the Manor by William Criol, who died in 1272, leaving 3 daughters, of these Beatrice married Anselm de Guise and Nicola married Sir Adam de Cretin who thus succeeded to the Manor. Sir Adam de Cretin was a Knight who distinguished himself in the French Wars of Edward the 1st. From him the Manorial residence got the name of Cretinsbury. This is the name of the Manor of Gt. Staughton as we find it in old documents. Sir Adam was succeeded by John de Cretin, and John by Giles, who was living in 1330, and he in his turn by Edmund, who was living in 1338.

Again the Manorial property passed to another family, namely, the Wautons or Wavendons. Sir John de Wauton married the daughter of Sir Edmund de Cretin, the heiress of Gt. Staughton. John de Wauton was succeeded by his son Thomas, and the names of both John and Thomas de Wauton are recorded as Knights of the Shire for Huntingdonshire in the Parliaments of Edward III and Richard II. We may here note that it was in the time of Sir Adam de Cretin that the Rectory and Advowson of Gt. Staughton was transferred as an endowment to the newly founded Monastery of the Carthusians in London. That house thus became the Rector and Patron of the living, and the Monastery having become the impropiator of the Rectory of Gt. Staughton, the Priest appointed by them to perform the duties of the Parish was called the Vicar or deputy of the Rector.

The century in which these Cretins and Wautons lived is a notable one in the history of our country. In this century English was becoming the National language. For since the Conquest Norman French had been the language of the upper classes, Latin that of the Learned, and English that of the mass of the people. But in this period English, the language of the mass of the people, was becoming the language of all the Nation. Chaucer, our first great English Poet, was writing his poems in English and so making the language.

A great change also was taking place in the social condition of the cultivators of the land. As we have seen, under the feudal system of the Manor the land was cultivated by the Ceorls, who had sunk into a partial condition of serfdom, were tied to the land, and were compelled to cultivate it by the Lord of Manor. They were called Villeins. But during this period the "Villains" became *free tenants*; and so those below them in the Manorial system were called "Cotters," (and were in a condition of complete serfdom) then became *free labourers*.

In the Church there is a monument to Sir George Wauton, a descendant of the Wauton family and Lord of the Manor of Gt. Staughton. This monument was erected to his memory by Sir Oliver Cromwell, of Hinchbrook, uncle of the Protector, who was for a time a tenant of Gaynes Hall. Sir George Wauton and Sir Oliver Cromwell were great friends, and both were present with their armed retainers at Tilbury at the time of Spanish Armada, many of whom bore names of families still living, or until recently still living in Great Staughton. The name of Sir George Wauton is on the tenor bell of the Church. He was knighted by James 1st in 1604 and died in 1606.

The following is the Latin inscription on his tomb :—

GEORGIUS WAUTON Eques auratus  
Egressus ex hac vitâ quarto nonas Junii  
Anno parte salutis millesimo sexcentesimo  
Sexto statis sue septuagesimo secundo  
Sub spe melioris resurrectionis  
Hoc est conditus monumento quod  
Oliverus Cromwell miles de la Bathe  
Amicus optimus optimo amico in mutui  
Amoris, vereque gratitudinis  
Testimonium persolutis ante Justis  
Funeribus posuit et locavit

[TRANSLATION.]

GEORGE WAUTON Knight  
Departed this life on the second of June  
In the year of our redemption 1606  
and of his own age 72  
In the hope of a Resurrection to a better life  
He was buried beneath this monument.  
This, Oliver Cromwell, Knight of the Bath,  
A very dear friend to a very dear friend  
In token of their mutual affection and his sincere gratitude  
After the funeral ceremonies had been duly performed,  
Erected and placed here in the aforesaid year.

[NOTE.—“*Eques Auratus*” in the above inscription might be translated “*Gilded Spur Knight*” which is only the fuller form for “*Knight*.” The *Spurs of Knights* were *gilded*, those of *Squires silver*.]

He was succeeded in the Manor of Gt. Staughton by Valentine Wauton, whose name occurs several times in the Registers of Gt. Staughton, and who had several

children baptized in that Church. Valentine Wauton married Margaret, sister of Oliver Cromwell, the Protector. The register of their marriage is to be found in the books of S. John's Church, Huntingdon. As might be expected from the Alliance of Valentine Wauton with the Cromwell family he became a rigid parliamentarian. His name appears on the Commission appointed to try Charles I, and he appears to have been present at almost all the meetings of the Commission. It was through his influence that the plate of the University of Cambridge, intended to be devoted to the service of the King, was diverted from that purpose. He was at one time taken prisoner by the Royalists, but was afterwards exchanged and became a Colonel in the Parliamentary Army.

When General Monk was endeavouring to effect the restoration of the Monarchy, Valentine Wauton fled the Country and went to Holland, where he lived under a feigned name, working as a gardener, and there he died. On the restoration, his land, as that of a Regicide, was confiscated; and the Crown is now Lord of the Manor of Gt. Staughton.

The Manor House itself has long been pulled down, but the place where it stood is still evident. And the underground chambers of the house are still to be found. A small farm house close by, called the "Old Manor House," is the only building that now remains of that which was once the "Burgh" of the Atheling of the Engle township of Great Staughton.

It is said that the remains of the Old Manor House were used for building the wall of the Garden of Staughton House, and also for the building of Crown Farm, in 1815, now in the occupancy of Mr. Ekins. Also the materials of the dog kennels which were up on the hill were used to build four cottages in the town in what is now called the Square, the date of their erection being apparently between 1790 and 1796.







"PLACE HOUSE."

FROM A PHOTOGRAPH BY THE LATE MR. W. S. WATSON.



### CHAPTER III.

PLACE HOUSE OR THE MANOR OF BEACHAMSTEAD. THE DE BEAUCHAMPS.  
THE LEDERS. THE DYERS. THE WALTERS. THE DUBERLYS.  
THE DYERS' MONUMENT.

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**O**PPPOSITE the Church is an interesting old building known by the name of Place House. It has been a good deal disfigured by the spreading of plaster over the old external brickwork and by the cutting out of the old windows; also a considerable part of the house must have been pulled down, and it is said to have been injured by a fire in the time of Charles I. It is probably an old manor house of the Elizabethian period. A descendant of the Walter family, the last resident owners of the place, was told that the house once had a "splendid drawing room and a marble staircase." It is now used as a Farm House.\*

The name 'Place House' probably means 'Palace' House or 'Court' House. As this property is described as the "Manor of Beachamstead" we conclude that this is the Manor House of the de Beauchamps. We hear of Hugo de Beauchamp claiming a large part of Gt. Staughton in the 13th century. There were branches of the family of the de Beauchamps in the neighbouring County of Bedford, *e.g.*, at Bedford Castle and at Eaton Socon. The Barony of the de Beauchamps is now extinct, but Lord S. John, of Bletsoe, is one of the descendants.

John Leland in his Itinerary (1538) refers to this house as follows: "From S. Neots to Stoughton Village by some enclosed ground about 3 miles, it is in Huntingdonshire. There, hard by the Church, is a pretty house of Oliver Leder and pretty commodities about it. From Stoughton to Melchbourn Village about 4 miles there be much pasture and some corn ground. '*Slow*' water cometh to Stoughton Village and then a mile lower than S. Neots into the Ouse River."

This is the Oliver Leder who, according to the copy of the deed preserved in the Vicarage, bought the Rectory and Rectory Manor of Henry VIII in 1539 for £1430. For the Rectory and the Rectory Manor of Gt. Staughton having been part of the endowment of the Carthusian Monastery, when that Religious House was suppressed by Henry VIII and its endowments appropriated by him, he sold the Living of Gt. Staughton to Oliver Leder and Frances his wife. This is the Oliver Leder who is referred to in the inscription on some carved oakwork in the Church, thus:

"Of your charyte pray for the good estate of Olyver Leder and Frances his wife.  
Anno Domini, 1539."

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\*NOTE.—Around the house there is a moat, one of four moats to be found in the parish of Gt. Staughton, thus showing that it was once a fortified dwelling.

Frances, wife of Olyver Leder, was a Baldwyn, a member of the Baldwyn family who were living at that time at Staughton House. Olyver Leder died in 1557 and his wife in the year following. On her death the property of Staughton Rectory passed to her uncle, Thomas Baldwin, of Staughton House.

In the Edwardian Inventories for Huntingdonshire we learn that when Olyver Leder was at Place House the roof of the Church fell in, and that he lent money to the Churchwardens to assist them in repairing the Church, and that certain ornaments of the Church such as vestments and richly embroidered cloths and other Church Furniture were sold to help to defray the expense of the repairs.

In the list of the High Sheriffs for the County of Huntingdon we find in 1554, in the Reign of Queen Mary, the name of Oliver Leder, of Place House, Hunts., one of the High Sheriffs.

In the Will of the Olyver Leder in the Archdeaconry of Hunts. XI, 84, we find as follows: "Olyver Leder of Moche Stoughton, Esquier, 21 Sept. 1st and 2nd year of Philip and Mary. My body to be buried on the North side of the Quire next to the wall of the High Altar in the Parish Church of Moche Stoughton (if I die there.)"

On the death of Frances Leder in 1558, the Rectory and Rectory Manor passed as we have seen to Thomas Baldwin, of Staughton House. But the Manor of Beachamstead was purchased by Sir James Dyer, of Wincanton, Lord Chief Justice of the Common Pleas, who then came to reside at Great Staughton in Place House.

It appears from the extract taken from the Register of the Archdeaconry of Huntingdon 2, 298, that some members of the Dyers family were living in Gt. Staughton before Sir James Dyer came, and this was probably the reason why he purchased this property and came to live there.

The following is the extract of the will of Edward Dyer: "20 Aug., 1520, I, Edward Dyer, of Much Stoughton, desire to be buried on the High Aisle before the Steeple."

Sir James Dyer was in 1558 in the last and short Parliament of Edward VI made Speaker of the House of Commons. He is the author of an important Law book entitled "Reports of Cases in the Reign of Henry VIII, Edward VI, Queen Mary and Queen Elizabeth," highly commended by Sir Edward Coke, and still quoted in the Courts of Law.

In the Herald's Visitation of Huntingdonshire of 1613 we find the pedigree of the Dyer (or as they spell it Deyer) family, also a copy of the coat of arms granted to this Sir James by the College of Heralds. He married Margaret, a daughter of—Barrowe and widow of Sir Thomas Elliot and died without children. He was

succeeded in this property by his great nephew, Sir Richard, the grandson of John, the brother of Sir James.

William Dyer, the son of Sir Richard, was living at Staughton in 1613 when the Herald's Visitation of that place was made. He had a son and heir named Ludovic, who was 8 years of age at the time of the Herald's Visitation. There is a tomb in Colmworth Church with the recumbent figure of Sir Ludovic Dyer on it. He therefore probably had property and a residence also in that Parish. His signature is found in the books recording the meetings of the Parish Vestry in Gt. Staughton Parish.

There is a tradition that Queen Elizabeth in one of her progresses through the Country stayed at Place House in the time of Sir James Dyer, and as he was one of her Judges it is not unlikely.

Margaret Dyer, wife of Sir James, died in 1562, and he in 1582. On the North wall of the Chancel there is a tomb to the memory of Sir James Dyer and his wife, and also of Sir Richard Dyer, his great nephew and his wife. Under a canopy kneel Sir James in his legal robes, and Margaret, his wife, both facing Sir Richard, and Marie, his wife. On the upper part of the tomb over Sir James is this inscription : "Here lyeth Sir James Dyer, some time Lord Chief Justice of the Common Pleas, and Dame Margaret his wife, which Dame Margaret was here interred on the six and twentieth day of August in the year 1569 and the said Sir James upon the five and twentieth of March 1582."

Then follows a metrical Epitaph in Latin on Sir James :

"Deyero tumulum quid statuis Nepos ?  
Qui vivit volitatque ora per omnium  
Exegit monumenta ipse perennia  
In queis spirat adhuc, spirat in his themis,  
Libertas, pietas, munificentia,  
En decreta, libros, vitam, obitum Senis  
Aeternas statuas has statuit sibi,  
Aeternis statuis cedit marmora."

Of this the following is a paraphrase :

"A marble tomb thou hast erected here  
Memorial sacred of a kinsman dear,  
But why memorial should'st thou wish to give  
Of one who with us, by his fame will live,  
By charity, by Faith in God, by love  
Of Freedom, and by hope of bliss above.

By these he lives, by these to men is known  
 By these the glory of his God is shewn  
 To such a man what trophy would you raise ?  
 What words would you inscribe to sing his praise  
 His writings, and his righteous Judgment clear,  
 His life, his death, do make his fame appear !  
 More lasting these, O ye this tomb who pass,  
 Than monuments of marble or of brass  
 These will endure when tomb and urn and bust,  
 Vain things of time, are crumbling into dust."

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Under this is this statement : " This part of the tomb was erected by Sir Richard Dyer, grandson of John Dyer, brother of Sir James Dyer."

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Over Richard Dyer, and Dame Marie, his wife, is the following inscription :  
 " Here lyeth Sir Richard Dyer, Knight, late one of the Privy Chamber to our  
 Soverain Lord King James, and Marie, his wife, daughter of Sir Fitz William,  
 Knight, some time the Lord Deputie of Ireland, which Dame Marie was here interred  
 the two and twentieth day of October in the year 1601, and the said Sir Richard  
 upon the four and twentieth day of December in the year 1605."

Then follows a Latin Epitaph on Sir Richard and his wife :

" Nobile Par migrat, Maria prior, inde, secundus,  
 Vi nequit amissæ reddere terra parem,  
 Unus hic e multis, fuit hæc ex omnibus una  
 Hos amor, hos torus, hos uniit hic tumulus,  
 Tandem individuos felicior unit Olympus  
 Unum ubi certatim laudat uterque Deum."

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The following is the metrical paraphrase of above :

" Gone are they now the parents of your love  
 Gone from their home below to that above  
 Dream not their like on earth again to see  
 Yet sorrow not your loss their gain will be  
 They here were one in love, and wedlock blest  
 And still are one in their eternal rest  
 And now for ever in that world of light  
 To sing the praises of one God unite."

" This part of the monument was erected by Sir William Dyer, son of Sir Richard."

Sir Richard was present with the troops at Tilbury, called out to meet the Spanish Armada, as well as Sir George Wauton and Sir Oliver Cromwell. Sir Richard Dyer was succeeded at Place House by his son, Sir William, and he again by his son, Sir Ludovic. Of this Sir Ludovic we have the record that he was High Sheriff of the County of Huntingdon in the time of Charles I, 1635. Also that Ludovic in the time of the Commonwealth being a Royalist, compounded for the privilege of keeping his estate by making a payment of money at Goldsmiths' Hall.

In the Churchwardens' Books of Gt. Staughton we have the following entry:—

“Memorand: That these accounts were exhibited in the fifteenth day of May, 1638, and then allowed by us, whose names are here subscribed—

Lo: Dyer

Tho: Baldwin

John Baldwin

John Gaule

Nath: Lawrence

John Spencer

together with the names of 8 others not easily to be deciphered.

We also have the record of several members of the Dyer family being admitted to the Middle Temple, thus—

17 April 1624 Mr Lewis and Heir of Wm Dyer of Staughton Magna Huntingdon, deceased specially bound with Thos Syderpin and Rob: Barnard £4. 0. 0.

7th Nov. 1576 Rich: Dyer late of ———— Gentleman Son and Heir of Lan Dyer of Wincanton Somerset specially James Dyer Son and heir appart. of Richard Dyer deceased 5th June 1598.

Francis 2nd Son of Richd. Dyer of Staughton Magna Huntingdon specially by request Henry Mountagne Recorder of London 27th May 1603.

Mr Dyer (Reader of the Middle Temple) 26th July 1552.

Mr Edward Dyer 3rd Son of Richard Dyer Staughton Magna Huntingdon specially bound with Sidney Mountague and Tim Wagstaffe for £4. 25th June 1613.

Mr Edward Dyer to have half a chamber on the 3rd story on the west side of a new building by Inner Temple Lane on assignment by Mr Grantchester.”

There are many entries of the Dyer family in the Registers of Gt Staughton Church. After the Dyers Family the Manor of Beachamstead passed into the hands of Sir Edward Coke and continued in his family from 1661 to 1713.

After Sir Edward Coke, Lord Foley, Speaker of the House of Commons, was Lord of the Manor of Beachamstead for 5 years. He was succeeded by Col. John Howe in

1718. Col. John Howe married a daughter of Dr. White Kennett, Bishop of Peterboro', by whom he had a daughter named Sophia in 1714. Sophia Howe in 1741 was married to Christopher Walters, son of Arthur Walters, of Ludgate Hill.

Christopher Walters was, at the time of his marriage, as it is supposed, an Attorney, but between the years 1746 and 1752 he was ordained.

Place House through the marriage of Sophia Howe with Christopher Walters passed into the hands of the Walters family. They were in possession of Place House and the Manor of Beachamstead at the time of the Enclosure Act (1804). The Award Map for Great Staughton exhibits the land belonging to the Walters at that time.

We have an ever-constant Memorial of Christopher Walters and Sophia his wife in the Communion Plate (consisting of Paten and Chalice and Alms Dish) belonging to Gt. Staughton Church, having the inscription in Latin to this effect: "These were presented to the Church by the Revd. Christopher Walters in 1753 in memory of his wife Sophia, who died at the early age of 36." Christopher Walters died in 1752, and was succeeded in the property by Arthur Walters to whom he left it.

Arthur Walters had a daughter Anne who married her cousin, Arthur Walters, a Captain in the Royal Navy. Captain Arthur Walters was the son of the Revd. Richard Walters, Chaplain H.M. S. *Centurion*, the ship in which Lord Anson made his voyage round the world.

In the Chancel of Gt. Staughton Church there is a brass on the South wall to the memory of this Revd. Richard Walters, bearing the following inscription: "This brass is dedicated by his descendants to the memory of the Revd. Richard Walters, M.A., some time Fellow of Sidney Sussex College Cambridge, Chaplain of Portsmouth Dockyard (1745-1785), Chaplain of H.M. S. *Centurion* in Commodore Anson's Expedition, and author of the well-known 'Voyage Round the World.'" He died the 10th March 1785 aged 67, and was buried in this Church. The Manor at that time belonging to his family. In the same grave rests his wife, who died December 1813 aged 90.

Anne Walters widow of Captain Arthur Walters succeeded to the property in 1763. Ann Walters daughter of Arthur succeeded to it in 1766. In 1780 Arthur Walters and his wife Ann were joint owners. In 1819 Arthur Walters was sole owner. In 1821 Richard Walters, Arthur Walters, William Walters, Christopher Walters were joint owners till 1823, when the property was purchased by Sir James Duberly.

Many members of the Walters family are buried in the Vault under the Chancel of Gt. Staughton Church.

I am indebted to the Revd. E. L. H. Tew, Rector of Upham, Bishops Waltham (1899), grandson of the Revd. Richard Walters, to whose memory the brass in Chancel is erected, for the above information concerning the inhabitants of Place House since the time of the Dyers family.

Richard Walters, apparently grandson of the Rev. Richard Walters, of H.M. S. *Centurion*, served in H.M. S. *Leviathan* at the Battle of Trafalgar, was afterwards ordained and died Vicar of Woodford, Northants., in 1851.

In 1823 the property passed into the hands of the Duberly family, who then became Lords of the Manor of Beachampstead. But Place House was not inhabited by them.

From 1823 to 1844 the Revd. W. C. Ridley, Curate of Gt. Staughton during the incumbency of the Vicars Clare and Mead, was tenant of Place House. Since his time it has been used as a Farm House.



## CHAPTER IV.

THE RECTORY MANOR. STAUGHTON HOUSE. THE BALDWINS. THE CONYERS.  
LUDLOWS. ONSLOWS. CUNLIFFES. THE BALDWIN AND CONYERS MONUMENTS.

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**B**ISHOP Stubbs says that a small estate was sometimes given by the Lord of the Manor, in addition to the tithes, as an endowment of the parish in which the Manor was situate. This estate would thus become a sub-manor and be called the Rectory Manor. We are inclined to think that that house, commonly called Staughton House, a comparatively modern building near the Church, and to which there is a private pathway from the Churchyard, stands on the site of the Old Rectory, and that the land attached to it is the Rectory Manor of Gt. Staughton.

The Farm House attached to Staughton House now called the Rectory Farm is the Old Vicarage. This was found to be in ruins when the Rev. James Pope in 1796 was appointed to the living of Gt. Staughton, and was by him almost entirely rebuilt.

When the Revd. H. B. Wilson became Vicar in 1850 he built a New Vicarage—the present one, and by exchange of land the Old Vicarage became the property of the owner of Staughton House, and is as we have said now called the Rectory Farm—once it was called the Hermitage.

Staughton House then or the dwelling on that spot would once have been the residence of the Rectors of Gt. Staughton. For Rectors they were at first called as was the case at first with all incumbencies. But after the living of Gt. Staughton at the end of the 14th century had been appropriated to the endowment of the Carthusian house in London, that religious house became Rector of Gt. Staughton, and the deputy they sent to take charge of the Parish was called Vicar. The Rectory House would then probably be let to the tenant who farmed the Rectory Manor, and the Vicar would live in another house, in that building which was at one time called the Hermitage. Who these persons were who at that time lived at Staughton House we do not know. But the name of the family who were living there at the time that Oliver Leder came to live at Place House (1539) was Baldwin. The wife of Oliver Leder was Frances Baldwin, and she was niece of Thomas Baldwin who was at that time living at Staughton House.

In the Heralds' visitation of Huntingdonshire (1613) we have the pedigree of the Baldwins, and they appear to have come from Southampton.







"THE DYERS MONUMENT,"

FROM A PHOTOGRAPH BY MR. LADDS, A.R.I.B.A.

- 1.—Thomas Baldwin, of Staughton House, was the son of John Baldwin and Ann Godfrey, of Southampton. He married Agatha Greenland and died in 1568, and was succeeded in the property by his son John.
- 2.—John Baldwin married Catherine, daughter of Thomas Mackworth, and died in 1611, and was succeeded by his son Thomas.
- 3.—Thomas Baldwin married Judith, daughter of Thomas Haines, of Bedford. He was High Sheriff of the County of Huntingdon in 1613. He was succeeded by his son John.
- 4.—John Baldwin was 10 years of age at the time of the Heralds' Visitation. He married Ann, the daughter of Sir Oliver Cromwell (the friend of Sir George Wauton) at Ramsey in 1627. It was in the time of this John Baldwin, viz., in 1631, that the Rectory and Rectory Manor, which the Baldwins had inherited from Frances Leder, was sold to Viscountess Campden.

The Patronage of the Living, which had previously (*i.e.*, since the time of the Leders) been in the Baldwin family, then passed to Viscountess Campden.

John died in 1657. His wife survived him for many years and died in 1667. They both were buried in the Chancel of Gt. Staughton Church. There are memorial stones with inscriptions over the bodies of John and Ann Baldwin. They are to be found on the floor of the Chancel within the Sanctuary rails. Thus there were four generations of Baldwins in Gt. Staughton, viz.:—From the beginning of the reign of Elizabeth to the fourth year of Charles II, *i.e.*, during 100 years of a most eventful history both of Church and Nation.

The following are the names of those who were Vicars of Gt. Staughton during this period: John Fawcon, Thomas Heron, Gervase Walker, Randolph Eaton, Nathaniel Lawrence, John Gaule.

Valentine Wauton, of Staughton Manor, and John Baldwin, of Staughton House, were both allied to the house of the Protector, and both belonged to the Parliamentary Party, as also did John Gaule, the Vicar. It was John Gaule who wrote inscriptions over the graves of John and Ann Baldwin. The following is a copy of the Latin inscription over the grave of John Baldwin:

"Hic (heu nimis cito) situs est Johannis Baldwin,  
Armiger, Vir eximius, siquidem bene multum  
Literatus, Moratus, Pius, justus, Sincerus benignus  
Amicus, natus Anno 58 November 12.  
Anno Domini 1657 denatus."  
O quam feliciter sibi, prout infeliciter suis,

Cujus tam mortalis, quamquam morientis hæc.  
 Vox (sub spe) adhuc loquitur Resurgam,  
 O fidei infractæ vocem, non ipsi resurges solum  
 Regnatis. Corona Manet. I.M.P.  
 I.G. Ecclesiæ Staughtoniensis Minister.

[TRANSLATION OF THE ABOVE.]

“ Here is laid (alas too soon) the Body of  
 John Baldwyn, Gentleman,  
 A man distinguished, if to be  
 Well Read, Cultivated, Pious, Just, Sincere,  
 A kind friend, be so.”

“ He died aged 58, Nov. 12th, A.D.”

“ How happily for himself, for his friends how sad, of this one, though Dead, his  
 dying utterance in hope yet speaks, I shall rise again.”

“ O utterance of Faith unailing  
 Thou shalt not only rise but reign,  
 For Thee a crown remains.”

I.M.P.

J.G. Minister of Staughton Church.

The following is an English Inscription :

“ Brave confidence ! when, crumbling into Dust,  
 Is but a stripping, and to rise is trust,  
 Thus a strong faith can ever from faith retrieve  
 And make the grave abound him up alive,  
 What shall we first deplore, thy brain or breast,  
 Those that were both the wisest and the best,  
 A Prince in the Schools, King Edgar in the arts  
 That did unite their heptarchy, and parts  
 As only, who have such, can comprehend,  
 The standard measure both of man and Friend.”

Mrs. Baldwyn was buried near her husband. She died April 13, 1663, aged 60.

N.B.—With regard to date of her death two or three different dates are given.

To her memory is laid down a flat stone with this inscription :

Hic jacet anna pia, prudens ipsa anna Johannis  
 Baldwini solo nomine gaudet eo,  
 In multis viduæ non absimilis fuit anna

Obtulit in vivis nocte dieque preces  
 Expectans Dominum, simul expectantibus illum,  
 Jam loquitur satis est, cætera quid memorem.

[TRANSLATION]

Here Anna lies, both prudent and devout  
 John Baldwin's happy wife and widow true.  
 To Saintly widowed Anna not unlike  
 In her devotion constant day and night  
 She waited for her Lord, in death she speaks  
 To all who for redemption seek in Christ,  
 It is enough, what more need I recall?

On a flat white stone near there is this inscription :

Hosanna, Hosanna

Obiit Anna Warde, filia charissima

Nicolai et Annæ Warde die 24 Jan.

Ætatis suæ 9th Dec. 1665.

Anna Warde the beloved daughter of Nicholas and Ann Warde died Jan. 24th A.D.  
 1665 9 years of age.

From these two last inscriptions it is reasonable to suppose that Mrs. Baldwyn had an only child Jane who married Mr. Nicholas Ward, who had two daughters : Ann who died a child, and Jane who survived her grandmother, Sir Oliver's daughter.

From M.S. endorsed Cotton and ——— we learn as follows :

In the Chancel of Great Staughton was another gravestone inscribed—

Hic jacet Robertus Baldwin armiger

Qui obiit 20 die Maii 1678, ætatis suæ 76.

Principis et amici amator et omnibus Justus.

Here lies Robert Baldwin, Gentleman

Who died 20th day of May 1678, 76 years of age.

Of his Prince and his friend a Lover and to all persons Just.

After the death of John Baldwyn the family of the Conyers came to reside at Staughton House. John Conyers (afterwards Sir John Conyers, Bart.) married at Newton Bromswold, Mary Newman in 1675; and she we are told brought to her husband the estate of the Baldwyns. She was therefore the heiress of the Baldwyns of Staughton House, and this would be the reason why the Conyers came to live there.

It is not clear what the relation was between the Baldwyns and the Newmans, but it is supposed with much probability that a Miss Elizabeth Baldwyn married a Mr. Newman, and had one daughter Mary—who became the wife of John Conyers. The family of the Conyers is one of the most ancient in the Kingdom.

We learn from Burke's "Extinct Baronetages," that Roger de Coigniers was constable of Durham about 1095, and that it is from him that the family is derived, and we can trace it through centuries till we come to the reign of Charles I, when we find a John Conyers made a Baronet by that King July 14th, 1618. It was a grandson of this Sir John Conyers who married Mary Newman in 1675 and received through her the Baldwyn Estate and came to reside at Great Staughton.

John Conyers succeeded to the Baronetcy on the death of his father in 1692. He died in 1719, aged 75. His wife died Oct. 24th, 1714, aged 67.

There are several mural tablets to the Conyers family on the wall of the Chancel of Gt. Staughton Church. The following is an inscription in memory of the above Sir John and Lady Conyers :

Ab hoc  
 Haud procul Marmore  
 Juxta charissimæ suæ conjugis, cineres suos etiam conquiescere voluit.  
 Johannes Conyers Baronettus  
 Ex antiqua illius nominis prosapiâ  
 De Horden in com : Dunelmensi Oriundus.  
 Vir tanto morum candore, ingenii suavitate ut non facile invenire parem ;  
 Qui cum optimi patris familias et fidelissimi subditi  
 Ardua profecto munera feliciter obiisset viridi tandem senecta expiravit  
 14th Sept : A.D. 1719,  
 Ætat : suæ 75.  
 Juxta Latus e dextra Jacet.  
 Maria Uxor ejus dilectissima  
 Mulier tanto quidem vero non indigna  
 Sive Conjugem, sive martem spectes pari pietatis affectu  
 honoranda  
 Obiit 24th Oct : A.D. 1714  
 Ætat : suæ 67.

[TRANSLATION.]

From this marble tablet not far off,  
 Beside the remains of his dearest wife  
 John Conyers, Baronet, wished

that his own should rest.  
 From an ancient family of that name  
 Of Horden in the county of Durham

Sprung

A man of such sincerity of character and sweetness of disposition  
 That you would not easily find his like.

One who after he had discharged most felicitously the arduous duties of an excellent  
 Father of a family and a most faithful subject,  
 at length in a green old age expired  
 The 14th of September A.D. 1719  
 aged 75.

By his side on the right hand lies

Mary his most beloved wife  
 A woman not unworthy of so great a man,  
 Whether you regard her as wife or mother,  
 With like pious affection  
 Deserving to be honoured.  
 She died the 24th of October A.D. 1714  
 67 years of age.

Beside these mural tablets there are these inscriptions on the pavement :—

- 1.—Here lieth the body of Mary Conyers, daughter of John Conyers and Mary his wife, who died the 17th of October, 1678.
- 2.—Here lyes Edward Conyers, fifth son of Sir John Conyers, of Horden in the County of Durham, Baronet, and of Dame Mary his wife. In certain hope that the Blessed Vision of the Eternal God, through the sole merit of his all sufficient Saviour Jesus. He dyed entirely resigned, the 21st day of June 1705, aged 21 years and 17 days, to the great grief of his parents.

There is also another tablet with this inscription :—

“Here lye the bodies of Christopher and Mary Conyers, sonne and daughter of John Conyers, Esq., and Mary his wife, both dying in their infancy.”

Sir Baldwyn died in 1731, and leaving only daughters, the title passed to a cousin, Sir Ralph Conyers of Chester.

Margaret the 2nd wife of Sir Baldwin Conyers died and was buried in Gt. Staughton 1758.

The ninth and last baronet Sir Thomas Conyers died in 1810.

It is said that this last baronet was reduced to abject poverty. Not through any

fault of his own but through the reckless squandering of the fortune, by which the dignity of the position might have been kept up, by the nephew whom Sir Thomas succeeded. It is said that his daughters married labouring men, and that he himself in his last illness was taken to the workhouse in Chester le Street, where he died. But it appears that he did not actually die there, for a benevolent Antiquarian of Durham raised a subscription for him, and had him removed to comfortable lodgings where he died shortly afterwards.

There are many entries in the Registers of the Baptisms and Burials of members of the Conyers family. One entry seems to have been made by Sir John Conyers himself, though there is no signature. It is as follows :

“ Edward Conyers *my fifth son* was born first of June 1684 and was baptized the 17th,”

That is the son concerning whom we learn from the memorial inscription that he died aged 21 to the great grief of his parents.

Then there is another remarkable entry as follows :

“ Memorand : That *Sir John Conyers*, Baronet, received the Sacrament of the Lord's Supper according to the custom of the Church of England in the Parish Church of Great Staughton on the fourth day of September 1715.”

Witness our hands

Thos. Pickering, Vicar. Elizabeth Pickering. Simon Jeakins, Parish Clerk.

Similar entries appear on March 25th 1717, also in April and December 1717, and again in 1718 with regard to Sir *Baldwyn Conyers*, thus—

“ Sir Baldwin Conyers received the Sacrament of the Lord's Supper on Good Friday, 7th day of April, and Easter Sunday the 9th day of April 1720.”

This is witnessed by John Robinson, Curate. The reason of these entries, which do not occur with regard to anyone else in the registers may presumably be because the family were suspected by the Government of being Papists and Jacobites, especially when we notice that 1715 (the year of the rising under the Pretender) was the year in which these entries were first made.

What the sympathies of the family were may be guessed from the fact that Sir Baldwin Conyers had one of his daughters christened Henrietta Maria, and from Burke's “ Extinct Baronetages ” we learn that two of his daughters were nuns.

There is a monument in the Chancel to the memory of Sir Baldwin Conyers and of his wife and of his only son who died young, as follows :

“ This monument is erected in memory of Sir Baldwin Conyers Bart. and his son who both lie interred in this Chancel. Sir Baldwin died the 17th of April 1731, in the fifty-first year of his age.”



" John Conyers Esqre. his only son died the 4th of Sept: 1729, in the nineteenth year of his age, a young gentleman of fine parts, and whose death was lamented by all that knew him."

" Here lies also interred Dame Mary Conyers Bart. who died Jan: 10th 1758."

We find from the Records of St. John's College, Oxford, that in 1726 when Sir Baldwyn Conyers was at Staughton House, the Lordship of the Rectory Manor, with the consent of St. John's College and the Vicar of Great Staughton (at that time the Revd. Dr. Giles) was made over to Sir Baldwyn Conyers on condition of his paying £20 per annum to the Vicar of Gt. Staughton. This payment is still made to the Vicar; and the owners of Staughton House are Lords of the Rectory Manor, though St. John's College is still patron of the living, that is, has the advowson or right to nominate to the living.

Frances Leder died in 1558, and the last John Baldwin in 1657, so that Staughton House, as far as our records extend, was in the hands of the Baldwyn family for 99 years.

Then next Sir John Conyers came into residence in 1657, and Sir Baldwyn Conyers, the son of Sir John, died in 1731, leaving no heir, thus the Conyers family were in possession for 74 years.

The next tenant of the house was Lord Ludlow, a descendant of General Ludlow the Republican General, who, like Valentine Wauton, was one of the Judges of Charles I, and signed the warrant for his death. Lord Ludlow's name appears in the Vicar's account books making the same payments to the Vicar as the Conyers did as tenants of Staughton House.

After him the name of Mr. Parker appears in the Vicar's books. He must have been a temporary tenant only for two or three years, for after him comes the name of Lord Preston, which was another title of Lord Ludlow. The first Lord Ludlow died in 1803. The second in Nov., 1811. He threw aside the title of Lord Preston and was known only as Lord Ludlow. He was succeeded by his only brother who died in 1843, aged 83. The family appears to have left Staughton about 1805, and gone to Cople House, Bedford.

The Ludlows were succeeded by General Denzil Onslow, descended from Sir Henry Onslow (Knight) of Drungewick in Sussex, who was the son of Sir Richard Onslow who served in three Parliaments for the County of Surrey. He was one of those who made a very remarkable speech to the Protector Oliver Cromwell, urging him to take the title of King. He however afterwards contributed to the restoration of the exiled Monarch, Charles II. General Onslow came to Staughton House in 1809. He died in 1838 suddenly when on a visit to Huntingdon, and was succeeded

by his son Denzil, who died single in 1878. Miss Maria Onslow, one of General Onslow's numerous family, on her brother's death inherited the property, and lived in Staughton a few years afterwards, but in 1879 she left Staughton, and sold the property subject to the payment of an annuity to herself for life. She lived to a great age (92) and died in 1907. Her cremated remains were brought to Staughton and buried in Gt. Staughton Churchyard.

Staughton House was sold to Mr. Raffety, who only held it for a few years. Since then it has passed through several hands, and is now in the possession Mr. H. Pickersgill Cunliffe. His only son, John R. Pickersgill Cunliffe, of the 2nd Battalion Grenadier Guards, was killed in action at the battle of the Aisne, aged 19.

The following tablet to his memory has been erected in Gt. Staughton Church :

"In loving memory of  
JOHN REYNOLDS PICKERSGILL CUNLIFFE,  
2nd Battalion Grenadier Guards,  
Killed in Action at the  
Battle of the Aisne,  
September 14th, 1914,  
Aged 19,  
Only Son of  
Harry and Arlette Pickersgill Cunliffe,  
Of Staughton Manor."

## CHAPTER V.

THE PARISH OF GT. STAUGHTON. THE CONVERSION OF ENGLAND. THE SCOTTISH MISSION. CONVERSION OF PEADA. THE SPREAD OF CHRISTIANITY. EVANGELISTS FROM THE KING'S COURT. THE FOUNDATION OF MONASTIC HOUSES.  
THE ORIGIN OF THE PARISH.

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**H**OW was Christianity first introduced into Gt. Staughton? When our Anglo-Saxon forefathers first began to invade Britain what did they find? Not savages and heathens, but a nation which, during the 400 years of the Roman occupation, had attained to a great degree of civilization, and had received the Christian Religion. But those savage pirates, the invaders, had no more consideration for the civilization or religion of the natives than they had for their lives, and the Britons were all ruthlessly slaughtered, or enslaved, or driven into mountain fastnesses in the extreme West of the country. With the Britons went the British Church. And there in those remote districts, shut off from Christendom, it kept alive in the British Nation the truths of the Christian religion, though it never so far influenced them as to cause them to make efforts for the conversion of their hated conquerors.

When then Augustine and his party of monks, sent by Gregory for the evangelization of the land of the Angle, arrived in England they must have found the country wholly heathen. Nevertheless, Ethelbert, King of Kent, where they landed, was not wholly unprepared for their coming or for their message. He had married a Christian wife, Bertha, a Frankish Princess, and so very readily gave permission to Augustine and his mission party to settle in Canterbury and carry on their work of preaching the Gospel from that centre. The result of this was that Ethelbert himself was shortly converted and received Christian baptism.

This then is one way in which Christianity was introduced into England by the coming of Augustine in the year 597 into Kent and by the conversion of Ethelbert, the King. The next kingdom of the Heptarchy to receive the Gospel was Northumbria. And here too it was brought to the people through the conversion of the King. Edwin, King of Northumbria, had married Ethelburga, the Christian daughter of Ethelbert, and the condition of his having her as his wife was that she should be allowed the free exercise of her religion. This being conceded, she took with her Paulinus, one of Augustine's mission, as her Bishop, and other Clergy to preach the word and minister the Sacraments. And in this case also Edwin, through the influence of his wife and the teaching of Paulinus, was brought to believe in the

Christian Religion. But before he resolved to become a Christian he called together his wise men to consider the desirability of doing so, and here it will be interesting to insert the memorable words of one of them on this occasion, as recorded by Bede, "The present life of man, O King, seems to me, in comparison of that time, which is unknown to us, like to the swift flight of a sparrow through the room, wherein you sit at supper in winter with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad: the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm, but after a short space of fair weather, he immediately vanishes out of your sight, in the dark winter from which he had emerged. So this life by man appears for a short space, but of what went before, or what is to follow we are utterly ignorant. If therefore, this new doctrine contains something more certain it means justly to deserve to be followed." The other elders and King's counsellors by divine inspiration spoke to the same effect.

Coifi, also the chief of Edwin's heathen priests, said as follows: "I have long since been sensible that there was nothing in that which we worshipped; because the more diligently I sought after truth in that worship, the less I found it. But now I freely confess, that such truth evidently appears in this preaching as can confer on us the gifts of life, of salvation and of eternal happiness. For which reason I advise O King, that we instantly abjure and set fire to those temples and altars which we have consecrated without reaping any benefit from them." Thus then Christianity was introduced into Northumbria. But this state of things was not to last long.

In 633 after Edwin had reigned 17 years, he was attacked by the united armies of Penda, (the pagan King of Mercia, the great enemy of Christianity) and of Cadwalla, a British King, who although a Christian (in name at least) was a great enemy of the English. In this battle the Northumbrians were defeated and Edwin was slain, and the whole country ravaged with great slaughter of the inhabitants. On this event Paulinus the Bishop, taking with him the Queen Ethelburga, escaped and went by sea to Kent. Here he was hospitably received and the see of Rochester being vacant he was made Bishop of that place and did not return to Northumbria.

On the death of Edwin, Osric and Eaufred succeeded to the throne of Northumbria—one being made King of Bernicia and the other of Deira—the two divisions of the Kingdom. These two Kings were professedly Christians and had been baptized, but as soon as they had succeeded to the throne they renounced their faith. But they did not long remain Kings, for the same year being attacked by the British King Cadwalla, the same who had slain Edwin—they were both killed, and he for a short time ruled with great cruelty over Northumbria.

But again Oswald, the brother of Eaufred, having raised a great army completely routed and destroyed the army of Cadwalla. Cadwalla was slain and Oswald became King. Oswald was a Christian and a saintly man, and he desiring that the Christian religion should once more prevail in Northumbria, sent to Iona, where the Scotch-Irish mission was established, and asked them to send him someone who would teach and preach to his people, and they sent Aidan. Thus through King Edwin, and afterwards through King Oscar, the Gospel was, as in the case of Kent, introduced to the people of Northumbria.

And now we have to enquire how was the Gospel brought into that part of the country where Gt. Staughton is situate. The Great Kingdom of Mercia having the middle Angles on the South included, we believe, the County of Huntingdonshire and therefore Gt. Staughton.

Now Mercia was one of the last of the kingdoms of the Heptarchy to embrace Christianity, because it was ruled over by Penda, one who was the most obstinate opponents of Christianity, and who had been the author of the death of several Christian Kings. Nevertheless it was through Peada, the son of Penda, that Christianity was brought to the people of Mercia.

Peada was desirous of marrying Elfleda, the Christian daughter of Oswy, King of Northumbria, but he was told that he could not marry her unless he became a Christian. And after instruction had been given to him as to what the Christian religion was, and after he had heard the preaching of the truth, and the promise of the Heavenly Kingdom, the hope of the resurrection and future immortality, declared that he would willingly become a Christian, even though he should be refused the virgin, and thus he was converted and became a Christian.

Bishop Finan, who had succeeded Aidan as Bishop of Northumbria, baptized Peada, and ordained Diuma to be Bishop of Mercia; and he came to Peada to give instruction to his people in the Christian religion, and Penda allowed this to take place in that part of the kingdom over which Peada, his son, was King under him. Peada was converted in 653, his father, Penda, died in 655, and then the Christian religion spread through the whole of Mercia. This is the way probably in which the Gospel came into parts of the country where Staughton now is.

It began at the King's Court, but afterwards \* "The Court of the King became the centre from which a small army of Missioners and Evangelists under the direction of the Bishop were engaged in preaching the Gospel to the heathen around, in bringing it into their homes by pastoral visitations, in sedulously carrying on the

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\* Jessop's 1d. *History of English Case*.

work of Christian education, and above all by shewing an example of a higher level of endeavour after a greater holiness of life than was at that time believed to be attainable by busy men living and labouring in loneliness and isolation."

But there was another means by which the Christian religion was diffused among the Pagan villages, and that was by means of the Monastic Houses established in their neighbourhood. And this would be especially the case in the neighbourhood of Gt. Staughton, where there was so much Fenland around. For it was to such places that religious persons retired, that they might use the solitude for the purpose of especially devoting themselves to prayer, meditation, study and manual work. Sometimes one in a high position, who had spent his life in violence and crime, had had brought home to him in some quiet moment of thought the conviction of the truth of Christ's religion and the awful wickedness of his own life, and in the first fervor of religious emotion resolved to leave his life of sin, to forsake his worldly possessions and his high rank, and to go into some place of complete solitude, such as might be found in Fenland or Forest or Desert, and there devote himself entirely to communion with his God, saving for such time as was required for the cultivation of the soil around him for his own subsistence. But when any one in circumstances like this had given proof of his repentance and his faith in God by renouncing all that the world in general values, and by retiring from all that makes for comfort in civilized social life, the fame of his saintliness soon spread, and numbers hastened to do as he had done, and so the solitude became a solitude no longer, and the solitary one found himself surrounded by numbers who had followed him to his place of retirement, and then the idea sprang up that they should unite to live in community though the life was still to be one of self denial and prayer and devotion to God. And thus arose the monastic life, and the monastery became the Home of religion and learning in the desert place. And these monasteries became centres of civilization, retreats to which in those days of violence and war, those who wished to live Christian lives and lives of quiet industry flocked in numbers. Agricultural Colonies in the depths of vast woodlands were thus established and by a chain of religious houses they made their way step by step into the heart of the Fens.

In Green's *Making of England* we read "Wilder even than the western woodland was the desolate Fen country in the eastern border of the kingdom which stretched from the 'Holland' or the sunk hollow land of Lincolnshire to the channel of the Ouse, a wilderness of shallow waters and reedy islets, wrapt in its own dark mist-veil and tenanted only by flocks of screaming wild fowl.

Here through the liberality of King Wulfhere rose on the western border of the great Morass the Abbey of Medeshampsted, a community which grew in after time



into our Peterboro'. On its northern edge an obscure hermit, Botolph, founded a little house which as ages went by became our Botolph's town or Boston. Further in the Fen itself the Queen of Ecgrith, Aethelreda, found a refuge from her husband on the low rise amidst its waters, which is crowned nowadays with the noble Minster of Ely.

It was in the very heart of the Fen that Guthlac, a youth of the Royal race of Mercia, sought a refuge from the world in the solitude of Crowland. The early life of Guthlac marks the wild barbarism of the times. He spent it after the fashion of young warriors, in private feuds, in sacking and burning town and homestead, and carrying off booty from his foes. Suddenly as he lay sleepless in the forest among his sleeping war band there rose before him the thought of his crimes and of the doom that awaited him. Such thoughts were stirred in many hearts no doubt by the new Christian faith; but in none did they find a quicker answer. The birds waking with dawn only roused his comrades to hear Guthlac's farewell. At the Abbey of Repton, the burying place as yet of the Royal line of Mercia, he shore off the long hair which marked the noble, and moved by the life of hermit saints which he read there betook himself to the heart of the Fen. . . . But it was harder than Guthlac fancied to escape the converse of men. His solitude was broken by crowds of devotees, by Abbot and monk, by thegn and ceorl as they flocked over the Fen to the solitary's cell; and so great was the reverence which he won that two years after his death the stately Abbey of Crowland was raised over his tomb." This extract may serve to show how the monastic institutions spread over the country, especially over the fen country in the neighbourhood of Gt. Staughton.

The Monasteries then were another means by which the truths of the Christian religion were propagated amongst the pagan villagers. Besides the missionaries that went forth from the seat of the Bishopric at the King's Court, we learn that the monks went long distances to preach and to read the Bible to the people in the villages round. Christianity we may venture to conclude was introduced into this neighbourhood in the middle of the 7th century.

Penda the great obstacle to the propagation of the Gospel in this part died in 655. His son who succeeded him as King of Mercia was a Christian, and so would promote it in his kingdom, whether it came to Staughton as early as this we cannot tell, but it may have done. The see of Lichfield, which included Mercia, was established in 656.

In the present day we find the whole country divided up into separate parishes, and each parish has its parish priest. This system goes back to remote ages, and its beginning cannot be traced to any particular time. It has been supposed it was instituted by Abp. Theodore (who was Abp. of Canterbury in the middle of the 7th century) but historians tell us it was not so.

The mapping out of the whole country into districts called parishes has been a

matter of gradual growth. It is probable that in the first instance many nobles or wealthy persons, dwelling at a great distance from the Bishop's central church, desired the Bishop to detach one of the clergy of his mission to come to reside on their land, in order that the priest might minister to the spiritual welfare of their tenants and dependents, and this became a fixed institution in many cases, but the probability is that the particular district assigned to different clergy was assigned to them by the Bishop himself according as different districts were gradually evangelised throughout the portion of country assigned to their care; and this might have sprung out of Archbishop Theodore's reorganization of the huge dioceses that existed in England when he became Archbishop; which reorganization he effected by dividing the Bishoprics and increasing the number of Bishops. The dioceses thus became of a more manageable size, and the Bishop of each was able better to supervise and to provide for the spiritual wants of the particular parts.

The word parish may itself suggest the origin of parishes. The word "parish" is derived through the Latin *parochia* from the Greek *paroikia* meaning district, and the word *paroikia* was the word applied to the district assigned to the Bishop, which was afterwards called his diocese. The whole diocese was the Bishop's district or parish, and when he was living in a town the whole of it appertained to his spiritual supervision, and the clergy who had the charge of different parts of the town had them as his deputies, and so for outlying parts at a distance from the Bishop, which he could not serve personally, he assigned clergy, and this charge in course of time became permanent, and the parish became the priest's freehold. But the power was assigned to the Lord of the Manor (who possibly contributed largely to the endowment) of nominating the priest to the parish, though the spiritual authority was derived from the Bishop.

The parish did not coincide in extent with the manor, or the town, or the hamlet. In one town there might be several parishes, and in one parish several manors. We cannot say then at what particular time Gt. Staughton became a parish, and had a church and a parish priest. It may have been from very early times. But we learn from domesday book that there was at that time a priest and a church at Staughton. The division of the country into parishes was not complete till the 12th century.

The Parish Priest from being the religious ruler of the parish was called the Rector (ruler), and as being the representative of the parish was called also the Parson or Person of the parish. The designation of Parson thus strictly belongs to the Rector only.

When the Rectorial Tithes of the parish were assigned to some religious house as an endowment, or to some lay impropiator, that corporation or layman became the Rector, and the priest appointed to perform the duties of the parish was called the Vicar (deputy).



## CHAPTER VI.

PATRONAGE OF THE LIVING. LIST OF RECTORS AND VICARS. SOME ACCOUNT OF THEM UNTIL THE END OF INCUMBENCY OF J. GAULE (1264-1687).

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THE Abbots of Ramsey appear to have been the original owners of the Manor of Gt. Staughton and patrons of the Living, and after them the Lords of the Manor resident at Gt. Staughton. In 1383, with the consent of the Pope and the Bishop of Lincoln (in whose diocese the parish then was) and also with the consent of the then patron the Lord of the Manor, the Rectory and the Rectory Manor were made over to the Monastery of the Carthusians in London as an endowment. The Monastery thus became both Patron and Rector of the Living.

In 1539, when the greater Monasteries were suppressed, the Rectory of Gt. Staughton and the Rectory Manor were purchased from Henry VIII by Olyver Leder and Frances his wife, and they thus became patrons of the living. On the death of Frances Leder, her husband Oliver Leder having died before her, the living went to Thomas Baldwin her uncle, and he then became patron, he was succeeded in the property by his son John and he again by his son Thomas. By this second Thomas Baldwin the living was sold to Viscountess Campden, who exercised her patronage by presenting John Gaule to the Vicarage. Then she gave the living to Archbishop Laud, who in his turn gave it to S. John's College, of which he was at one time President, and since that time to the present day the living of Gt. Staughton has been in the hands of S. John's College, Oxford. We may here insert extracts from the letter which Archbishop Laud wrote to the College when he made the living over to them :—

“The President and Scholars upon any vacancy shall present an able man of an honest, sober and quiet conversation, being a fellow of St. John's College, Oxford, aforesaid, and of the degree of Master of Arts at least.”

He also adds the request that

“The President and Fellows in their choice and nomination will for his sake at all times have such respect as shall be fitting to those fellows, which have the Reading places, according to their minds.”

We here subjoin a list of Rectors and Vicars from the middle of the 13th century, as far as we have been able to ascertain them from the Parish Registers, the Vicar's Memorandum Books, the Lincoln Diocesan Registers, and other documents, such as the Registers of Probate of Wills at Huntingdon.

## List of Rectors and Vicars of Gt. Staughton, Hunts. :—

RECTORS.		Date of Death, Resignation or Exchange.
Date of Institution.	NAMES.	1264
	Radulphus	
1264	Bertram de Criol	
	John de Poute	r. 1292
1292	Richard de Insula	d. 1322
1322	Radulph de Malton	r. 1330
1330	Peter Neve de Melbourne	
	Robert de la Neve	ex. 1342
1342	Nicholas de Coleshill	ex. 1348
1348	Henry de la More	d. 1361
1361	William de Navesby	
	Jacobus Walsch	d. 1368
1368	Richard Parker	
1385	John Excester	ex. 1391
1391	Walter Amendy (?)	
VICARS.		
1394	John Hayle	
1420	John Teesdale	
	Thos. Paule	d. 1446
1446	Thos. Hunter	r. 1480
1480	Gerard Mason	d. 1497
1502	John Islington	d. 1536
1536	Wm. Reed, B.C.L. or Ll. B.	r. 1546
1546	Thos. Hudson	d. 1551
1551	George Hunter	r. 1554
1555	Robt. Stanley	r. 1555
1555	Thos. Tysome	
1558	John Fawcon	d. 1567
1568	Edward Robinson	ex. 1572
1572	Robert Scofield	
1585	Thomas Wilson	
1586	Thomas Heron	d. 1593
1593	Gervase Walker	
1616	Randulph Eaton	d. 1623
1623	Nathaniel Lawrence	1632 or 1637

VICARS.			
Date of Institution.	NAMES.		Date of Death, Resignation or Exchange.
1632 } or 1637 }	John Gaule	d.	1687
1687	Richard Maris, LL.D.	d.	1710
1710	Thos. Pickering	d.	1720
1720	Winch Holdsworth	r.	1721
1721	Thos. Hayward, S.T.P.	r.	1723
1723	Abel Evans	r.	1723
1724	John Gyles, S.T.B.	d.	1733
1733	Edward Owen, S.T.B.	d.	1750
1750	Edward Bridges Blackett, LL.D.	r.	1753
1753	John Negus, D.D.	d.	1786
1786	John Applebee, B.D.		1796
1796	James Pope, B.D.	d.	1822
1822	Thos. Silver, LL.D.	r.	1823
1823	Thos. Clare, M.A.	d.	1830
1830	Thos. Wynter Mead, B.D.	d.	1849
1850	Henry Bristow Wilson, B.D.	d.	1888
1888	Thos. Wm. Gibson, M.A.	r.	1894
1895	Henry Geo. Watson, M.A.	r.	1909
1909	C. McNeil Rushforth, M.A.		

Of the names in the above list those from the year 1540 have been ascertained chiefly by reference to the Parish Registers. These Registers of Gt. Staughton commence in 1540. The order that Registers should be kept was to take effect in the year 1538, and so probably they did begin in that year in this parish, but those between 1538 and 1540 must have been lost, for the first page of the Registers remaining is numbered 4 and is dated 1540. We get the names of John Fawcon, Thomas Heron, Gervase Walker, Randolph Eaton, Nathaniel Lawrence from the Registers between 1551 and 1623. Of the personal history of these incumbents we know nothing. The Leders and Baldwins were their patrons. They lived during the critical time of the latter part of Henry VIII, Edward VI, Queen Mary and a large part of the reign of Queen Elizabeth.

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We learn from the Registers that Gervase Walker was appointed to the incumbency in 1586, that he was married and had a numerous family, and there are in the Registers the record of the baptisms of 9 of his children. After 1613 there

are no more entries by him, and as there is no entry of his burial in Gt. Staughton we cannot tell whether he vacated the living by death or resignation. During his incumbency our prayer book, as it now is, was being made, the Latin prayers were being translated, the Bible also was being translated, and the authorised version, which is still used in most Churches, was completed, and ordered to be used in 1611.

The year 1588 is the one in which England was expecting an invasion by the Spanish Armada, and many men from Gt. Staughton joined the army which Queen Elizabeth was assembling at Tilbury to meet it.

After Gervase Walker comes Randolph Eaton. He became incumbent in 1616 and died in 1623. He was succeeded by Nathaniel Lawrence, who continued to be Vicar up to 1637, but after that date and up to 1647 he signs the Registers as Minister instead of Vicar. We conclude from this that in 1637 he resigned the living in favour of John Gaule (appointed Vicar by Lady Campden) but continued to act as assistant Curate of the parish for John Gaule till 1647.

John Gaule continued Vicar of Gt. Staughton up to his death in 1687. Having thus been in possession of the living according to the Registers for 50 years. Although according to notes by Thos. Pickering in the Vicars' memorandum books he had held for 55 years, having been appointed in 1632. John Gaule was Vicar during a very eventful period of our history, viz.: during the rebellion, the commonwealth and the restoration, and he kept his living through all these periods, although many incumbents throughout the kingdom resigned their livings. He has left behind him several printed publications and sermons, which by their titles tell us a good deal about the times in which they were written, and the character of the man who wrote them.\*

We give the titles of them below, or rather portions of them, for they are too long to be given in full:—

- 1.—Practice Theories or Votive speculations or Abraham's entertainment of the Angels, &c., &c.
- 2.—The Practique Theorists Panegyrick. A sermon preached at St. Paul's Cross Sept. 7, 1628.
- 3.—Distractions or the Holy Madnesse by J. Gaule, 1629.
- 4.—The Assize Sermon at Huntingdon, Mar. 13, 1648 or 1649 (the date of the death of Chas. I.)
- 5.—Sermon on Mark VII-37, 1628.
- 6.—Sermon on John X, 1618.

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NOTE.—\*We are indebted to Mr. Herbert E. Norris, of Cirencester, for this list of the works of John Gaule. Mr Norris has in his possession nearly all these sermons.

- 7.—Vindication of Rom. I in answer to Jeremy Taylor, 1657.
- 8.—Sermon on I Cor. XV-55.
- 9.—The Christian Conjuring of the Quaking Spirit. Defiance of death being the funebrious commemoration of R. H. Lord Hicks, Viscount Camden, 1638.
- 10.—An admonition moving to moderation, holding forth certain brief heads of wholesome advice to the late and yet immoderate party, 1666.  
(N.B.—This publication has a slavish dedication to Charles II.)
- 11.—A collection out of approved authors containing histories of visions.  
(NOTE.—This was published without Gaule's name in 1657).
- 12.—Select cases of conscience touching witches and witchcraft, by John Gaule, preacher of the word at Great Staughton, in the County of Huntingdon, 1646.

The author has printed a letter from Matthew Hopkins, the notorious witch-finder, promising "to come to Great Staughton to search for evil disposed persons," but asking for good welcome and entertainment. "Dedicated to his ever honoured Valentine Wauton, Esq., Colonell, &c., with all good people of the parish." Dedicated to his excellency the Lord Generall Cromwell.

- 13.—Practique Theories or Votive speculations upon Christ's Prediction, Incarnation, Passion, Resurrection, by John Gaule, 1629.

We may fittingly notice here that the belief in Witchcraft existed at this time, and that John Gaule was acquainted with Matthew Hopkins, the witch-finder, who pretended to be able by cruel torture to find out whether persons were guilty of practising witchcraft or not, and that Hopkins proposed to come to Staughton for the purpose of finding any such evil disposed persons. Whether he actually came we have no record.

In the registers we have the record of the eldest daughter of John Gaule being married by a civil marriage before a magistrate to a Mr. Hawkins, gentleman, of Catworth, in 1653.

At the bottom of the inscription to the memory of John Baldwin, buried in the Chancel 1657, we have the initials I.G., minister of Gt. Staughton Church, shewing that the inscription was written by John Gaule.

In the registers we find this entry :—

"Buried Mr. John Gaule, Minister, July 16th, 1687."

There is a stone in the Chancel with these letters inscribed on it—I.G.S. This probably is for "John Gaule, Sacerdos," and it is thought that under this stone his body is buried.

## CHAPTER VII.

ACCOUNT OF VICARS FROM THE BEGINNING OF THE INCUMBENCY OF DR. MARIS,  
THE FIRST VICAR PRESENTED BY S. JOHN'S COLLEGE, OXFORD, TO THE  
END OF THE INCUMBENCY OF THE REV. J. APPLEBY (1687-1796).

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WE have seen that the Patronage of the living of Gt. Staughton was in 1637 transferred from Viscountess Campden through Archbishop Laud to S. John's College, and in the notes of the Rev. Thos. Pickering, Vicar of Gt. Staughton in 1710, in the Parish books, we read :

"In the year 1687 the President and Fellows of S. John's College, Oxon., presented to this Vicarage *Dr. Richard Maris*, who enjoyed it to 30th day of August, 1710—23 years."

Accordingly in the Registers we find that Dr. Maris signs the Registers as Vicar for the first time at the end of 1687.

(We may note here that S. John's College was founded by Sir Thomas White, an Alderman of the City of London, in 1555. The foundation to consist of a President and 50 Fellows ; of which the greater number were to come from Merchant Taylors School. Some also were to come from Reading, Coventry, and Tonbridge Schools).

Archbishop Laud when he gave the living of Great Staughton to S. John's College requested the President and Fellows, if able, to give preference in appointment to the living of Great Staughton to a Fellow coming from Reading School, if there were one.

As the name of Dr. Maris is not to be found in the Registers of Merchant Taylors School, it is possible that he, in accordance with Archbishop Laud's wish, was one of the Fellows who came from Reading School. Concerning Dr. Maris we have only to record what we may learn from the Registers. That he was married and his wife was named Elizabeth. That he had 2 sons and 3 daughters baptized in Gt. Staughton Church. The last entry concerning Dr. Maris is as follows :

"Richard Maris, LL D., was buried August 30th, 1710."

Thus he became Vicar at the end of the reign of James II and died during the reign of Queen Anne. After the death of Dr. Maris, *Thos. Pickering* was appointed to the Vicarage in 1710. This is the Vicar who first began to keep accounts of the receipts of the living, to register the names of those liable to payment of Tithe, and also to make valuable notes of matters concerning the living. He commences the first volume with the following remarks :

"About the 4th day of October, 1710, the President and Fellows of S. John's College, Oxford, presented me, the present unworthy Vicar, who desires that the account I now have given and hereafter may give of the Vicarage of Gt. Staughton may faithfully be preserved for the use of my successor."

He has left us a copy of the conveyance of the Rectory and Manor and advowson of the living to Oliver Leder and Frances (his wife) by Henry VIII in the year 1539. This deed is to be seen in the Rolls Court, Chancery Lane, and was inspected by Mr. Pickering, and he has had this copy made on parchment, which is now preserved in the Vicarage at Great Staughton. He has also left a record of the conveyance of the Rectory and Rectory Manor and advowson, by Lady Campden to S. John's College. This also is to be found in the Rolls Court, Chancery Lane, in the Vol. of 13th year of Charles I, 1637. Mr. Pickering has also made this memorandum, viz. :

"That in the month of October, 1711, I sent into the Court at Huntingdon an exact Terrier of the Vicarage of Great Staughton with an account of the separate rights of the Vicar and the Parson."

Again there is the following memorandum—

"Memoranda : That Sir John Conyers, Baronet, received the Sacrament of the Lord's Supper according to the custom of the Church of England in the Parish Church of Great Staughton on the fourth day of September, '15."

"Witness our hands—

THOS. PICKERING.

ELIZB. PICKERING,

SIMON JEAKINS,

Parish Clerk."

We notice here the date 1715, the year of the first Jacobite rising: and so we guess to what side the political sympathies of Sir John Conyers inclined, and that the Sacrament of the Lord's Supper was received by him as a proof of his loyalty to the Government of that time. Through these memorandum books there are many notes that illustrate the character of the Vicar, and of the times, and of the history of the Parish. The last record of him is that which we find in the Parish Register, as follows :

"Buried Thos. Pickering, Vicar of Gt. Staughton Church, May 17th, 1720."

From these same books we learn that Mrs. Pickering (the Elizabeth Pickering whose signature we have in the above certificate) continued to live in Gt. Staughton after her husband's death, for she paid tithe on a house in the "Town." We have



also in the Registers the record of her burial in Gt. Staughton May 15th, 1727. We also add another note in these books made by Mr. Pickering, as follows :

December 12th, 1714.

Memorandum : That about the sixth of November last past being in London, I went to the First-fruits Office, where I found that all process is stopt, on account of the arrears of Tenths, which for my Predecessor Dr. Maris from the year 1695 to 1710 inclusive I paid. And I give my successor this intimation, that if at any time the Officers of the Exchequer should be so corrupt, as to demand the said tenths again any time hereafter, he may have recourse to the said office, where he will also find that Mr. Woodward the Bp. of Lincoln's sub-collector about March 1714, did give the account aforesaid into the First-fruits Office, that no process might issue on account of the aforesaid Tenths.

THOS. PICKERING.

Mr. Pickering was succeeded by *Dr. Haywood*. He only held the living for four years, and he appears to have been resident only for a short period of that time. The entries made in the registers in the first part of his incumbency are signed by John Robinson, Curate, but the entries during the year 1721 and some part of 1720 are made by Dr. Haywood himself. We have but little to record of his incumbency. The following entry made by himself in the Register will bear witness to the fact of his induction to the living, perhaps also may give us some idea of the character of the man.

"Memorandum.—That the Revd. Thos. Haywood, D.D., and Fellow of S. John Baptist College in Oxford, having on the Feast Day of S. Matthias 1721 been inducted into the Vicarage of Stoughton Magna, in the County of Huntingdon, and diocese of Lincoln, and the day following being Sunday, read the Common Prayer with the 39 articles, did also administer the Holy Sacrament of the Lord's Supper, on the 25th of March next following (being the joint Festival of the Annunciation of B. Virgin and also B. Lord's Resurrection or Easter Day) in the Parish Church aforesaid, receiving it first himself in both kinds, and then giving it to the Honble. General Handasyde, the two Churchwardens, and the other parishioners then present according to the custom and usage of the Church of England.

Witness our hands—

JOHN SCARBOROW, }  
THOMAS BARRETT, } Church Wardens.  
J. SAUNDERS, Schoolmaster."

We may note from this memorandum that the Parish of Staughton was still in the diocese of Lincoln at that time. Also that there was a School in Gt. Staughton.



There is no record of the burial of Dr. Haywood at Gt. Staughton, nor any entry of any member of his family ; we presume, therefore, that he was a single man and that he vacated the living by resignation.

Dr. Haywood was succeeded by *Mr. John Gyles, B.D.*, in 1724, and he continued to hold the living till 1733. He is the first Vicar of whom we have the record that he was at Merchant Taylors School. He entered the School 1703, and if he entered at 7 years of age, a not unusual age at that time, he was only 28 when he became Vicar of Gt. Staughton. Apparently he did not come into residence till 1726, as the registers down to August, 1726, are signed by Geo. Adams, Curate. After that the writing changes and the signature is J. Gyles, Vicar.

We also learn from the Registers that J. Gyles was married to Jane Broadway, widow, on Feb. 21, 1731, and also that he was buried in Gt. Staughton April 18th, 1733.

We find from the records in the possession of S. John's College that in 1726 Mr. Gyles, with the consent of the Bishop and the College, conveyed to Sir Baldwyn Conyers, the then tenant of Staughton House, the *Rectory Manor*, on the condition that a sum of £20 was paid in perpetuity to the Vicar. This payment of £20 per annum is still paid to the Vicars of Gt. Staughton. This transaction made the tenant of Staughton House to become the Lord of the *Rectory Manor*.

The King as may be seen by the Enclosure Award is Lord of the Manor of Gt. Staughton. The tenant of Staughton House is the Lord of the Rectory Manor, together with all such rights as appertain to such Manor.

It will be remembered that Olyver Leder and Frances (his wife) bought the Rectorial Tithes and Glebe, and the Right of Presentation to the Vicarage, and the Rectory Manorial Rights. These all appear to have passed to the Baldwyns, but apparently it was the Right of Presentation and Manorial Rights only passed to Lady Campden and S. John's College ; and the College seems to have conveyed the Rectory Manor to the Vicar when nominating him to the living, and now the Vicar conveys the Rectorial Rights to the owner of Staughton House. The conveyance of the Rectory Manor to Sir Baldwyn Conyers was afterwards confirmed by Act of Parliament. It should also be noted here that as there is £20 a year paid to the Vicar by the owner of this property it is probably on this account, otherwise according to the King's Book, this is the sum due to the Vicar for the performance of the duties of the Parish by the Lay Impropriator.

John Gyles died in 1733 and was succeeded by Edward Owen. *Edward Owen* was born in 1707 and entered Merchant Taylors School in 1720. From the Registers

of Gt. Staughton we learn that he was married and that his wife's name was Martha, that he had three children christened in Staughton Church. Of these, one a boy, died quite an infant, and one a daughter, named Elizabeth, died aged 13.

We have not the Register of Edward Owen's burial, but Dr. Negus, a successor of his, has left a note that he died in 1750. During his incumbency we note that Lady Conyers, widow of Sir Baldwyn Conyers, was living at Staughton House, and that the Handasyde family were living at Gaynes. The Howes, and afterwards the Walters, at Place House. We may note that the entries during the incumbency of Edward Owen in the Registers are all written in a clear plain hand, also that they are written in *English*, for before his time they had been written in *Latin*.

*Dr. Edward Bridges Blackett* became Vicar of Staughton at Michaelmas, 1750, and resigned at Lady-Day, 1753. He was born in 1713, entered Merchant Taylors School in 1723, was elected to a Fellowship at S. John's College in 1732, became a D.C.L. in 1747, and resigned his Fellowship in 1752. He was the son of Christopher Blackett, of Bridge Street, London. There is extant a sermon of his preached before the House of Commons. The title page is as follows :

"A Sermon preached before the Honourable House of Commons at S. Margarets Westminster on Tuesday January 30th 1753, being the day appointed to be observed as the day of the Martyrdom of King Charles I by Edward Bridges Blackett LL.D. Vicar of Gt. Staughton, Huntingdonshire. Printed for H. Shute Cox at the Princes Arms in Pater Noster Row, MDCCLIII."

On the other side of the title page are these words :

"Wednesday, 31st day of January 1753: ordered—

"That the thanks of this house be given to the Revd. Dr. Blackett for the Sermon by him preached yesterday before this house at S Margarets Westminster, and that he be desired to print the same, and that Lieut.-General Handasyd and Mr. Ridley do acquaint him therewith.

J. DRISON

Clerk of the House of Commons"

This sermon, as we see, was preached on the anniversary of the Martyrdom of King Charles I only 7 years after the British Government had defeated the young Pretender, the Great Grandson of Charles I. And General Handasyd, the friend and neighbour of Dr. Blackett, had been actively engaged in this work of crushing the rebellion.

Dr. Blackett resigned the living in 1753 and was succeeded by Dr. John Negus. *John Negus* was born September 1st, 1718, and entered Merchant Taylors School in

1724, and was presented to the living of Gt. Staughton in 1753. Soon after becoming Vicar of Gt. Staughton he was married, and from the Tablet to his memory in the Church and from the Registers we learn that his wife was 16 years younger than himself. He had a son born in 1756, of the name of John, christened the day after his birth, who lived only a few months. In 1757 another son was born also called John. There was also a John Negus, aged 81, buried in Gt. Staughton in 1769, probably the Father of the Vicar. Members of the family are now living in Bedford.

There is a memorial tablet on the South wall of the Nave of the Church, having the following inscription :—

MRS. NICHOLSON  
 wife of Jas. Nicholson Esqr  
 Died Oct. 21 1783 Aetat : 23  
 Also Jas. the infant Son of the above.

-----  
 MRS NEGUS wife of JOHN NEGUS  
 D.D. Vicar of this Parish  
 died Aug. 20th 1784 Aetat : 49  
 JOHN NEGUS D.D. Aug : 28  
 1785 aged 67.

Dr. John Negus was, thus we see, 32 years Vicar of Gt. Staughton, he was succeeded by John Applebee. *John Applebee* was the son of the Revd. Geo. Applebee, of S. Bride's, London. He was born January 28, 1756, elected to S. John's, Oxford, 1772, took his M.A. in 1780, his B.D. 1785. He became Vicar of Gt. Staughton, Hunts., in 1786.

\*It was during the incumbency of the Revd. J. Applebee that that storm took place, during which three persons were killed in the tower of Gt. Staughton Church. On the West side of the tower outside the Church is the following inscription :—

“In the Belfry of this Church  
 JOHN CHAPMAN aged 40  
 WILLIAM GOOSEY aged 15  
 CHARLES FAVELL aged 11  
 were instantaneously killed by a flash of Lightning on the 17th July 1787 about 4.0  
 in the afternoon  
 In the presence of several persons  
 Whose lives were miraculously preserved.

## This Stone

"Is erected at the expense of the parish to perpetuate the memory of so awful a catastrophe."

"Whilst o'er their graves the tears of pity flow,  
May public virtue spring from private woe,  
Warned by their fate, the careless and secure  
Shall learn, though life's uncertain, death is sure."

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\*NOTE.—This incident took place on a Tuesday afternoon while a peal was being rung, as Lord Ludlow, then the owner of Staughton House, was driving back into the Village, having been away to the marriage of one of his daughters. Chapman is said to have been a groom at Staughton House. It is said that the boy Favell took refuge from the storm in the Church porch, and then went up into the tower to the ringers. The victims were buried on the Thursday, immediately under the monument. The landlord of the "Robinhood"—Mr. Thomas Cant—who was in the belfry watching the ringers, was temporarily blinded by the flash which killed the others.

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The above particulars were gathered from old persons still living in 1911, who remembered what they had been told in their young days by those then still surviving who were contemporaries of the event.

## CHAPTER VIII.

ACCOUNT OF VICARS CONTINUED. FROM THE BEGINNING OF THE INCUMBENCY OF THE REV. J. POPE TO THE END OF THE INCUMBENCY OF THE REV. H. B. WILSON. (1796-1888).

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WE do not know whether the Rev. J. Appleby vacated the living by resignation or by death, but we find that the Rev. James Pope became Vicar of Gt. Staughton in 1796. We have now come to a period within the memory of those recently alive.

The present writer knew an old man in the parish who recollected, as a child, seeing Mr. Pope, and others who were able to shew his handwriting on a certificate, and in a Bible given as a prize.

We have two memorials of Mr. Pope in the Church, one is a stone tablet on the wall of the Chancel, and the other the stained glass window in the South wall of the Church, erected by his two grandchildren, William Pope, and Sophia Anne, his wife. A description of which window may be seen in another place.

The following is the inscription in memory of the Rev. James Pope on the South wall of the Chancel :—

In memory of  
THE REV. JAMES POPE B.D.  
XXV years Vicar of this parish  
He proclaimed salvation for lost sinners  
Through faith in a crucified Saviour  
And after  
having adorned the doctrine of grace by a  
Holy Life  
As an affectionate husband, a tender father  
And a  
Faithful Pastor  
Peacefully fell asleep in Jesus  
On the IXth day of January  
MDCCCXXII  
Aged 65 years.

Mr. Pope has left many notes in the Vicar's Note Book started by Mr. Pickering. From these we learn that when he first came to the Parish he found the Vicarage

House almost in ruins, and he had to rebuild it, for which purpose he had to borrow a large sum of money from S. John's College, which was afterwards gradually paid off. The Vicarage House, on which this expenditure was made, was that house which is now called the Rectory Farm House, and which was at one time called the "Hermitage."

In Mr. Wilson's time some exchange of land was made, and this house with the land attached became the property of the owner of Staughton House, and the land on which the New Vicarage was built became the property of the living. The new house was built in 1852.

We also learn that during Mr. Pope's incumbency a certain portion of land was sold for the purpose of redeeming the land tax on land of the living, and from this tax all the land has since been free, except a small portion at Staughton Moor. Also the enclosure of common land in 1804 in the parish of Great Staughton took place during the incumbency of Mr. Pope. Of this enclosure the award and the award map are now kept in the Parish Chest in the Church. Also we learn from the Vicar's books that Tithe was commuted in Mr. Pope's time.

The building in the Churchyard, now used as a Sunday School, is the property of the Vicar, it consisted at one time of three cottages—and Mr. Pope makes a note to the effect—that he allows the Churchwardens to use them for three widows, *i.e.*, provided that they appoint to them such widows as the Vicar would approve. We must remember that the old Poor Law was in operation at this time, and that each parish provided for its own poor, while Tithe was yet paid in kind.

Mr. Pope makes this note—"From the very poor, whose only food is bread, I can take no tithe, and I hope that my successors will not deem that I have injured the living by so doing, but rather will consider that the grateful prayers of the poor are a better endowment of the living than their payments." Mr. Pope was a member of the Evangelical party in the Church, and a friend of those men who were prominent in that party at that time. He was a married man and the father of a large family. A reverent memory of his piety survived in the parish until quite recent times. He died as the inscription tells us in 1822, aged 65.

[We have been told since the above was written that an old parishioner, born in 1817, could remember Mr. Pope holding a cottage lecture in a cottage at Dillington. He also said that Mr. Pope used to buy in coal in the summer, and sell it cheap to the poor people in the winter. Another old parishioner said that he never saw Staughton Church so full as it was at Mr. Pope's funeral. Another that Mr. Pope used always to have two children from the Sunday School to dinner at the Vicarage every Sunday during the bad times.]

Mr. Pope was succeeded by the Revd. Dr. Thos. Silver. He was Vicar only for a very short time, he was instituted in 1822, and resigned in 1823, and very probably was never resident. Neither his name nor Mr. Pope's are to be found in the Merchant Taylors School Register. He was succeeded in the Vicarage in 1823 by the Revd. Thomas Clare. He died in 1830. There is a tablet to his memory in the Chancel as follows:—

In memory of  
THE REVD. THOMAS CLARE A.M.  
Late Vicar of this Parish  
Who died 13th of July 1830  
aged 51 years  
This tablet is erected by  
His affectionate Widow.

His name does not appear in the Merchant Taylors School Register.

Mr. Clare was succeeded by the Revd. Thomas Winter Mead. He was at Merchant Taylors School. He was born Sept. 23rd, 1783, admitted into the School in 1792, elected to St. John's College in 1802, became Vicar of Gt. Staughton in 1830, and died in 1849, aged 66.

It is probable that the two last Vicars, viz.: Rev. Thomas Clare, Vicar, 1823-1830, and Rev. Thomas Winter Mead, Vicar, 1830-1849, were for some time non-resident during their incumbencies, we find that the Revd. C. Ridley was Curate of the parish, viz.: from 1823 to 1845. He resided at Place House.

The Revd. T.W. Mead was succeeded by the Revd. *Henry* Bristow Wilson, B.D., well known in the Ecclesiastical World as one of the writers in "Essays and Reviews."

He was the son of the Revd. *Harry* Bristow Wilson, D.D., at one time Master of Merchant Taylors School, and Rector of St. Mary's Aldermary, London, for 37 years, and also author of the history of Merchant Taylors School. Mr. Henry B. Wilson was born in 1803, and entered Merchant Taylors School in 1809, and was elected to St. John's College, Oxford, in 1825. He was select preacher in 1835 and 1842, Public Examiner in 1836-1838 and 1850-1851, Professor of Anglo-Saxon 1839, Bampton Lecturer in 1851 on the "Communion of Saints," Contributor to the Oxford Essays 1857 and to "Essays and Reviews" in 1860. His subject being the National Church. As writer of this Essay he is best known. For the opinions expressed in it he was prosecuted in the Ecclesiastical Courts, and was suspended from his living for a year. He appealed to the Privy Council and defended his own case. The decision of the Ecclesiastical Court was reversed and the suspension taken off.



Mr. Wilson was one of the four tutors, who in 1841, when the famous tract XC was published, wrote a letter of protest against the principles enunciated in that tract. The result of this protest was the condemnation of the tract by the Hebdomadal Council, and no more "Tracts for the Times" were published. There is an inscription on the North wall of the Chancel to his memory, as follows:—

"In loving memory of HENRY BRISTOW WILSON  
38 years Vicar of Great Staughton, Hunts.  
Born June 10th 1803 Died Aug. 10th 1888  
Buried in the North East Corner of the  
New Churchyard."

Also to the memory of his father, as follows:—

"Also of HARRY BRISTOW WILSON  
37 years Rector of St. Mary's Aldermary  
London  
Buried in the Chancel of this Church."

Mr. Wilson on account of the state of his health was absent from the parish for the last eighteen years of his life. A massive cross marks the spot where he is buried in the New Churchyard. Mrs. Wilson, his wife, was buried by his side some years afterwards. Mrs. Wilson, his mother, Miss Wilson, his sister, and Miss Moore, his aunt, are buried in the Old Churchyard just under the East window. Two memorial stones mark the place where they lie.

We have now completed our record of the Rectors and Vicars of Great Staughton.

After Mr. Wilson there are three names on the list, but being still alive at the time these words were written, of course no comment is made concerning them. Our list begins with the name of a Rector in the middle of the 13th century, concerning whom we know nothing. We end with the incumbency of Mr. H. B. Wilson, whose memory is still fresh in the minds of many in Staughton.

The writer of these words knew Mr. Wilson and his family, and stayed with him in the present Vicarage, as a pupil, in the year 1858. Curiously, the late Mr. Charles Wade-Gery, of Wornditch, was also a pupil, and used to ride over from Colmworth for the purpose of reading with Mr. Wilson at that time. Mr. Wilson's mother and aunt were also then living with him at the Vicarage.







"THE CHURCH."

FROM A PHOTOGRAPH BY MRS. WOOTTON, LATE OF STAUGHTON HOUSE.

## CHAPTER IX.

THE CHURCH. INTRODUCTION OF ECCLESIASTICAL ARCHITECTURE INTO ENGLAND.

ARCHBISHOP WILFRED, BENEDICT BISCOP, ABP. THEODORE, S. ALDHELM,

S. DUNSTAN, ABP. LANFRANC AND THE NORMANS GENERALLY.

ARCHITECTURAL DESCRIPTION OF GT. STAUGHTON CHURCH

BY DIOCESAN SURVEYOR.

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HOW came these beautiful old Christian buildings in our Villages ; the sight of which fills all our hearts with joy ; and which, to all those generations that have lived under their shadow, have been associated, without perhaps consciousness on their part, with all that is most sacred, elevating and tender in their minds.

When our Anglo-Saxon forefathers came into England they not only destroyed the believers in the Christian faith, but also the buildings of the Christian Britons that they found there. The Angles and Saxons were farmers and detested towns, and destroyed them, and so they made clearings in the forest and built townships of wood in such places that they might carry on their work as farmers.

That there were some British Churches left in England we may gather from the fact that S. Martin's Church now standing in Canterbury was used for the baptism of Ethelbert when he was converted. But though the Churches were destroyed, the English had, as we learn from Bede, temples dedicated to the Worship of their pagan gods such as Woden (in Kent, Northumbria and East Anglia).\* "These buildings were rough wooden buildings, standing in hallowed enclosures, called the Frithyard or Peace Yard. These enclosures had the right of Sanctuary, and their inner shrines enclosed images of their gods with altars before them.

On the conversion of the tribe, these temples were without shock to the popular feeling turned into Christian Churches, and the right of sanctuary still clung to the place then named Churchyard."

We read of Coifi, the priest of one of these heathen temples—being the first, after Edwin, King of Northumbria, had declared in favour of Christianity, to begin the destruction of the temple in which he had before ministered ; yet in all cases the temples were not destroyed.

Pope Gregory writing to Abbot Mellitus (in 601) says : "I have determined that the temples of the Idols in the English Land ought not to be destroyed . . .

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(NOTE.—\*Green's *Making of England*.)

For if those temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God . . . and that on the day of dedication or the nativities of the Martyrs, the people may build themselves huts of the boughs of the trees about their Churches, and celebrate the solemnity with religious feasting." And we read also in Bede—That "in the same place where the High Priest Coifi destroyed the temple of Woden, Edwin, the King, built a larger and nobler Church of stone in the midst whereof that same oratory which he had first erected should be enclosed." We may therefore very fairly assume that in the place where Gt. Staughton Church now stands once stood a temple of Woden, and that the Churchyard is in the place of the Old Frithyard. The temple of Woden and so the first Christian Church here would undoubtedly be of wood.

How then and when did the art of building stone Churches come into Britain? At the time of the Anglo-Saxon invasion, and the destruction of the buildings of civilization, Rome was the centre, at least in Europe, of all art, science and learning. But when Christianity had spread through England, from time to time visits would be made by the leading Ecclesiastics of England, and others, to Rome, and on their return they would naturally bring back with them accounts of the wonders and beauties of the products of civilization existing at Rome. Conspicuous amongst these visitors to Rome were two men in the 7th century—Wilfred, who was afterwards Archbishop of York, and Benedict Biscop, an Anglian Nobleman. These men after their return from Rome introduced into England the arts of architecture, Church music, of making windows of coloured glass, and of the illuminated writing of Books of the Gospels and of the Services of the Church.

\* "Wilfred renewed the old Church of Paulinus at York and built it very strongly of stone like the Churches he had seen in Italy. He built a new basilica at Ripon and founded the Cathedral there and at York and Hexham. He travelled about the country followed by his Monks and a party of builders and stonemasons, the latter of whom he employed in restoring old Churches and building new ones whenever he could prevail on the noblemen and gentry to give him the land. The Cathedral at York that he founded was necessarily of a very rude character, but was accounted in those days very magnificent. The Bishop also exhorted the people to offer money for the building of Churches and Monasteries."

"In 674 Benedict Biscop, the friend of Bp. Wilfred, began the erection of his two Monasteries of Jarrow and Wearmouth at the mouth of the Wear. In these two Monasteries the Saintly Bede spent his whole life from the age of seven. But Benedict Biscop had hardly begun to build before he crossed again into Gaul to find

masons who could build him a Church after the Roman style. The very tradition of the building art had passed away, and architecture had to be brought back to Britain as a foreign thing. No buildings in Northern Britain could vie with Benedict's Church at Wearmouth, save the Churches which his friend Wilfred was raising at the same time in the Western Moorlands at Ripon and at Hexham in the Valley of the Tyne."

Archbishop Theodore, of Canterbury, (668) also encouraged rich people to spend their money in building Churches all over the country.

Aldhelm, born about the middle of the 7th century was, besides being one of the most learned of men, a great architect, and planted Monasteries at Bradford, at Frome, at Sherborne and at Wareham.

The Churches at Malmesbury and Shrewsbury were the only ones spared by the Norman architects after the Conquest.

The Church at Bradford stands in almost perfect preservation at the present day.

The style of architecture which came to England at the time of the Anglo-Saxons is called Romanesque, as it arose out of the Roman style, uninfluenced by anything from the East. This style arose in the 4th century and continued and developed until it was subverted in the 12th century by the introduction of the pointed arch.

The Cathedral of Peterboro' (formerly Medeshamsted) was founded by Peada King of the Mercians in 656. This was entirely destroyed by the Danes in 870. The present building is the third Church that has occupied the site.

In 673 the great Monastery, which afterwards became the Cathedral of Ely, was founded by Ethelreda, the wife of Oswy, King of Northumbria. This Church, destroyed by the Danes in 870, was restored in 970 by King Edgar, and became the Cathedral Church of the diocese of Ely 1109. Thus we see that there were a few remains of British Churches in the country at the time of the Anglo-Saxon invasion, though the country was wholly heathen.

The art of architecture and of building Churches of stone was re-introduced in the 7th century at the time of the conversion of the Anglo-Saxons by such men as Wilfred, Archbishop of York, Benedict Biscop, S. Aldhelm, and Theodore of Tarsus, Archbishop of Canterbury. In this Archbishop's time immense sums were spent in Church building and restoration. In many cases this meant the replacing of the old timber structures by more solid edifices with stone walls and of a grander appearance.

In the beginning of the 9th century came the invasion of the Danes; and they destroyed every Church and Monastery they came near. In their descent upon the North the Danes destroyed the ancient Monasteries of Ripon, Hexham, Whitby and

Lindisfarne. There is a touching account given by Engulph of the destruction of the fine old Abbey of Croyland. This Abbey was built in 716 by Ethelwold, King of the Mercians, in memory of S. Guthlac, who, having renounced the profession of arms, desired to live a secluded life amid the solitude of the Lincolnshire Fens. The ruins of the Abbey stand about half way between Peterboro' and Spalding. The following is an account of its destruction taken from Abbot Gasquet's "Greater Abbeys" \* :—

"In 870 the Danes ravaged the whole country, and having defeated Earl Algar's army, pursued the survivors to the very door of the Monastery at Crowland. The community hastily retired, carrying off in a box the body of their patron, S. Guthlac, with his psalter and whip, which is called elsewhere S. Bartholomew's whip, and is represented on the arms of the Abbey, and hid them in Ancarig Wood, where there was an hermitage. The plate and altarpiece were then let down into the well of the cloister; but the latter, which was much prized as being the gift of King Witlag fifty years before, and which possibly may have been 'the golden veil embroidered with the fall of Troy,' specially spoken of, but it would not sink, and was handed over to the charge of the Abbot and some seniors. Thirty monks remained behind in the Monastery and continued to carry out their duties as before, until just as Mass was over the Danes broke into the Church where they were. Oskitel, the Danish King, murdered the Abbot with his own hands, and the rest of the monks were tortured to make them reveal the place where the Church treasure was hidden, as they refused they were put to death in various places of the establishment. Asker, the prior, for instance was slaughtered in the sacristy, Lethwyn, the sub-prior, in the refectory, and only one of their number, Turgar, a boy of ten years old, was spared. All the tombs were broken open in hopes of discovering the buried treasures, which however were not found. Being disappointed of their object, the barbarians laid the bodies of the murdered monks in a heap and setting fire to them, burnt as their funeral pyre the church and monastic buildings on Aug. 28th, 870, three days after their arrival at Crowland."

Thus we see what havoc was made by the Danes in the 9th century of such Christian Churches as they found existing at that time. How far this may have affected the Churches in small places such as Staughton we cannot tell, but as the Danes settled in large numbers in the kingdom of Mercia, and in that part of the country, south of the middle English, and the Fens watered by the Ouse, and the

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\* Abbot Gasquet says: "Most of the story of Crowland depends upon the Chronicle of Ingulph, now admitted to be a composition of the fifteenth century, it must of course be received with caution."





"THE INTERIOR OF THE CHURCH."

BY MISS RUTH WEST.



Nen, originally the district of the tribe known as the South English, grouped round the towns of Bedford, Huntingdon and Northampton, in which district Staughton is, it is very likely it shared in the general destruction of Christian buildings.

In the 10th century St. Dunstan (born 925), like Wilfred, encouraged everywhere the building of Churches and Monasteries, and was himself very skilful in carving stone and carpentering, besides being able to illuminate or paint manuscripts very beautifully.

In the 11th century, after the Conquest, when the conqueror had made Lanfranc, Archbishop of Canterbury, great strides were made in the process of restoration of Churches and the building of them of stone. "Under the guidance of Lanfranc, Archbishop of Canterbury, (1070) immense sums were spent in Church building and restoration. In many cases this meant the replacing of the old timber structures by more solid edifices with stone walls and of a grander appearance. Above all the Norman passion for building shewed itself in raising the glorious Cathedrals Canterbury, Rochester, Lincoln, Durham, and many others, which in their present form are the glory and pride of our country. They were, with very few exceptions, begun in the Conqueror's time, and went on increasing in stateliness and magnificence in the age that followed."

Having thus traced the general history of Church building in England from the earliest times, we may now turn to Gt. Staughton Church itself and see what its own architecture bears witness to as to its origin and history. For this purpose we will quote from a paper in the Hunts. Archæological Transactions for 1908, by Mr. Inskip Ladds, A.R.I.B.A., the Diocesan Surveyor. Mr. Ladds writes as follows :—

"Gt. Staughton Church (S. Andrew's) consists of Chancel with Vestry and Chapel on the North, Nave with two Aisles, Clerestory, and South Porch, and a fine Western Tower. There is mention in Domesday Book of there being a Church at Gt. Staughton. But there are apparently no remains in the present building older than the thirteenth century, of which date are the whole of the walls of the Chancel, both the responds of the South Arcade, and parts of the columns on both sides, so that the Church was evidently about the same size in those days as it is now. Of the Chancel one of the Early English windows remains in the North wall, but the others are all insertions of various dates. Against the North wall is a large and rich double monument to the Dyers. The parapets are poor, and there is a modern cross on the East gable; but on the gable over the Chancel arch there is a simple bell-cot and sanctus bell. The Vestry is quite plain, but the parapet is inscribed Ad Do: 1526: ENEL. The Gaynes Chapel on the North side of the Chancel has a charming little bay window on its North side bearing the arms of the Engaine, Barnach and

Stonham families. A perpendicular window in the East wall is blocked up by the Handasyd monument. Upon an altar tomb to Sir James Beverly, Knight, who died in 1670, there now rest an old helmet and a pair of gauntlets. The Nave is of five bays; the arches of the Arcades are simply chamfered and are carried by circular columns, the caps and bases of which are in some cases Early English, and in others perpendicular. The Clerestory has five plain perpendicular two lights on each side. The rood stairs are on the South, and both the upper and lower doors remain. The North side is perpendicular, but the South aisle is late decorated, and has two-light and three-light windows of good reticulated design. The South door has jamb shafts with good carved caps. The monument to George Wauton, who died in 1606, occupies a large space at the Eastern end of the South wall, and is surmounted by his coat of arms and crest. The Font now stands at the crossing of the central aisles of the Church: the bowl is Early English and was buried for 35 years in front of the Wauton monument, but was dug up in 1901 and re-erected on a modern stem and base. The wooden screen under the tower arch is composed partly of the panels of an old pulpit and partly of an ancient seat back, the latter bears the inscription: 'Of your charity pray for the good Estate of Olyver Leder and Frances his wife Anno Dni 1539.' The South Porch is of late decorated date and of similar character to the aisle. The Tower is a fine specimen of perpendicular design; it has a band of quatrefoils along the plinth, and the West door is enclosed in a square with traceried spandrels. The West window is a good four-light, and the belfry windows are double two-lights with transoms; and above these there is an embattled parapet with crocketed pinnacles at the angles."

The earliest permanent records of Gt. Staughton exist in the Church itself. Parts of the Church which we now see, viz.: those of the Early English period, were standing where they are now in the 13th century, *i.e.*, more than 600 years ago. In this century, probably in the reign of Henry III (who reigned during 60 years of that century) this part of the Church, viz.: the Chancel and the Nave, were built (the Aisles, the Porch and the Tower were of later date). In this century Gt. Staughton parish was in the diocese of Lincoln, and the Manor of Gt. Staughton was held by the Mandevilles under the Bishop of Lincoln.

It was in this century that the orders of Friars arose; these men, because the Clergy were frequently ignorant, indolent and vicious, went about the country like the Wesleyan Methodists in later time, depending for a subsistence on the alms of those to whom they preached, and brought the message of the Gospel home to the mass of the people. These good men were strongly supported by Grossteste, the Bishop of Lincoln, and were the means of the revival of spiritual religion in the

Church at that time, though afterwards they often degenerated into idle vagabonds, the enemies of the Parish Clergy. Such were the times in England when the Early English Church in Gt. Staughton was built.

In the next century the decorated style arose, of which we have some specimens in the South aisle and the porch.

## CHAPTER X.

ACCOUNT OF GT. STAUGHTON BELLS, BY REV. T. M. OWEN. CAMPANOLOGY.

THE ART OF BELL RINGING. THE ANGELUS BELL. MILLET'S PICTURE.

MILTON IL PENSEROSO.

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THE Church of St. Andrew, Gt. Staughton, was visited by the Revd. T. M. Owen, Rector of Woodwalton, on September 30th (1890) and he made the following report upon the Bells :—

There are five Bells in the Tower and the Sanctus Bell in the Chancel Gable.

The Sanctus Bell is quite blank.

The 1st Bell has the following inscription on it :—

I.H.S. Nazare<sup>n</sup>us Rex Judæorum Fili Dei miserere mei 1633.

Diameter  $34\frac{1}{2}$  inches.

The 2nd Bell—

Edmond Ibbott. Raphe Paine C. 1633.

The 3rd Bell—

+ Hac in Conclave

Gabriel nunc Pange Suave.

(Mediæval) Diameter  $38\frac{1}{2}$  inches.

The 4th Bell—

(<sup>c</sup>oin) John Appleby, Vicar. Edward S—A——(obliterated) and John Rose,  
Churchwardens. St. Neots fecit 1787 (<sup>c</sup>oins<sup>c</sup>) Robt. Taylor.

Tenor Bell—

+ George Wauton, Esquier, 1600. George Walk-re, Minister (and on 2nd line)

George Daiter, William Glover, Churchwardens. Diameter  $45\frac{3}{4}$  ins.

The 2nd and Tenor Bells are inscribed in Lombardic letters, and like the first Bell are from Watts' celebrated foundry at Leicester.

The third Bell is in "black letter" type.

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NOTE.—In the introduction to "The Edwardian Inventories of Huntingdonshire" (1906) is the following note :—"The Sanctus Bell was usually, in England, in a bell-cot at the East end of the Nave. At Great Staughton, bell-cot and bell are still there, the only example left in the county."

Weights		cwt.	qrs.
I	...	6	2
II	...	8	3
III	...	10	2
IV	...	15	
V	...	18	

The Bell No. V or the tenor bell sounds the hours.

In the Edwardian Inventory of Church Bells in Huntingdonshire made in 1552, it is stated that there were four Bells in Gt. Staughton Church. It is plain therefore from the dates on the present Bells, that of the present five, the 3rd Bell, the mediæval one, is the only one of those mentioned in the inventory of 1552 now existing, for all the others bear later dates. The other three then which have disappeared were probably melted down and sold at the time of the dissolution of the greater monasteries, or melted down at a later date and made into other Bells in the 17th century, when the art of change ringing was introduced into England. We read of one instance in the time of Henry VIII when 100,000 lbs. of bell metal was sold for £900.

In another inventory of Church property made in 1640, and preserved in the Parish Chest, we learn that at that date there were five great bells and one little bell hanging between the Church and the Chancel. But as the date on the 4th bell is 1787, this must have been substituted for the one hanging there in 1640.

Very few mediæval bells remain, those that do generally have some pious invocation on them. There is, as we see from the above list of them, one mediæval bell at Gt. Staughton having the invocation on it:—

“Hac in Conclave  
Gabriel  
Nunc pange Suave”  
Now in this loft high  
Strike the bell softly  
O Gabriel.

This is manifestly the bell sometimes called the “Ave Bell, or the Gabriel or Angelus Bell,” because it was rung in the morning and evening with a view of inviting all to recite the Ave Maria or the address of the Angel Gabriel to the B.V.M. when they heard it.

There is a well-known picture by the painter Millet, it has the name of “The Angelus.” In it we see two peasants in the fields apparently at sunset, each with bowed heads, and the man with his head uncovered. They have heard the Angelus,

and they both, though engaged in work, are leaving off for a few moments for the purpose of devotion. It is a beautiful idea.

In Abbot Gasquet's "Parish Life" we have some account of the origin of ringing the Angelus and of the times when it was rung. The Angelus Bell, the Ave Bell, or the Gabriel Bell, as it was variously called in England, probably grew out of the Curfew. But in the thirteenth century it was turned into a Universal religious ceremony.\*

"In 1347 the Bishop of Bath and Wells desired the Clergy to say the first thing in the morning and the last thing at night five "Aves" for all benefactors living or dead. Some few years before that time Pope John XXII had urged the habit of saying three aves at Curfew time. The practice soon spread in England and grew as it spread, and Archbishop Arundel, of Canterbury, in 1399 ordered such usage, the first thing in the early morning and the last thing at night to be universally adopted in the province "at daybreak and at curfew," and the bell that was then rung was called by our English ancestors the "Gabriel Bell," in memory of that angel's salutation of the B V. Mary.

By a fortunate chance we are able to know the actual time at which this Angelus Bell was rung, for a casual note in Bury S. Edmunds book gives the times of the tolling in that City as at 4 a.m. and 9 p.m. in the summer and 6 a.m. and 8 p.m. in winter."

Besides the five Bells in the Tower, there was as we see from Mr. Owen's report also the Sanctus Bell in the Bell-cote in the Chancel Gable. This bell, though blank, has recently been disengaged from its fixed position by the Churchwardens and a cord attached and is rung five minutes before morning and evening service on Sundays. The Sanctus Bell is so called as Dr. Hook says from having been rung at the time of singing the ter-Sanctus, or Holy, Holy, Holy, at the celebration of the Holy Eucharist, and thus calling on those who hear it to join in praise to Him to Whom the sacrifice of praise and thanksgiving is being offered.

‡"In the 17th century the art of change ringing arose and thus rescued the bells from some of the neglect into which they had fallen, but it was also the cause of many of the old big bells being melted down into smaller ones. So little regard however was paid to the bells that in a parish on the South Coast smuggled goods were regularly hidden inside them lashed fast to the clappers.

Many bells, old and new, have been spoilt by careless and unskilful ringing, especially by that slovenly habit of "clocking" as it is called, *i.e.*, tying a cord to

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\*Gasquet's *Parish Life*.

‡*The Times* newspaper.

the clapper and jerking against the bell in a manner which checks vibration.

Two mediæval bells are now lying cracked on the floor of a west country belfry, broken by lads who got into the belfry and hammered on the bells with heavy blows."

The use of bells in Churches for the purpose of calling worshippers together comes from the Romans. The Ancient Romans used bells for summoning persons to the public baths and also in processions, so the use of them in such a way has passed from them to the Christian Church. We first hear of Paulinus, Bishop of Nola, in Campania, A.D. 400, using them in the Christian Church.

Bede speaks of their being used in England in the 7th century, and we hear of Benedict Abbot, of Wearmouth, using them in 680.

Bells were at first of small size, and the foundries for making them were in that early age to be found in the monasteries.

It was not till the 13th century that the art of bell founding was so far developed that it could produce big bells such as we are accustomed to in the present day. The art attained perfection in Holland in the 16th and 17th centuries.

The first regular peal of bells in this country was sent in 1456 by Pope Calixtus IV to King's College, Cambridge. That for 300 years was the largest peal in England.

The interest attaching to the sound of bells is felt by many. De Quincey in one of his essays speaks of the affecting pleasure it was to him to take a walk through the country at night-time and listen through the stillness of night to the clocks of the different Churches around striking the hours. And so Milton speaking of those things which minister to the pleasure of pensive musing speaks thus :—

"Oft on a plat of rising ground  
I hear the far off curfew sound  
Over some wide-water'd shore,  
Swinging slow, with sullen roar."

The Gt. Staughton Bells were re-hung and quarter turned in the year 1901. The expense was borne by public subscription. On S. Andrew's Day, Nov. 30th, 1901, there was an opening ceremony to celebrate the erection of the old font on a new pediment and the re-hanging of the bells.

In reference to bells, we may here speak of the clock in Gt. Staughton Church. This by those who understand clocks is said to be two or three hundred or more years old, and certainly in the inventory of 1640 in the Parish Chest one of the items in it is that of a clock existing in Gt. Staughton Church.



Concerning the existence of clocks in parishes we may quote here an extract from Dr. Jessop's "Before the Great Pillage," as follows:—

"Edward the Third (A.D. 1327-1377) is said to have taken great interest in clocks, and to have given a great stimulus to their general introduction in England."

"At the beginning of the fifteenth century there seems to have been quite a mania for setting up parish clocks. They were, doubtless, clumsy affairs, and they were certainly very expensive luxuries. It is rare to find any parish accounts of the fifteenth century without finding a clock mentioned.

It was always wanting mending, and it required a functionary to look after it, who usually took a contract for a year, but it was the joy and pride of the parish.

After the middle of the sixteenth century one rarely or ever meets with any allusion to the clock in country parishes. Why? Not only because the parish funds had been stolen and the parish income had disappeared, but because in the pillage the parish bells had been among the first things to be pulled down and sold. So in Queen Elizabeth's days there were no bells for the clocks to strike on!

The bells, too, were a constant expense to the parish in the old days. They were always being rung, and always wanting new bell ropes, new clappers, and new hanging. Not only so, but in the incessant use to which they were put day and night, the bells were always getting cracked. Then there was a new bell to be provided, or it might be a new peal; but so self-supporting were the parishes, even in "*the very country*," that there was never any difficulty in casting a new bell.

There were no great bell founders in great centres of industry as is the case now. The constant demand for this or that skilled artificer went far to create the supply. The bell was wanted, and somehow it was made on the spot, or by some cunning man a few miles off.

To carry a big bell, say twenty or thirty miles over such roads as existed in the fifteenth century, would be a very serious expense indeed. To the craftsmen of those days it was a much easier matter to make the bell where it was going to be hung than to drag it along up hill and down dale at the serious risk of breaking it in transit."

Among the charities in Great Staughton is a piece of land called "The Bell Rope Charity," left in trust to the Vicar and Churchwardens to provide new bell ropes, when required, for the bells.

## CHAPTER XI.

THE BUILDERS OF OUR VILLAGE CHURCHES. JESSOP ON "ART IN OUR VILLAGES,"  
AND ON THE "GREAT PILLAGE." EDWARDIAN INVENTORIES FOR HUNTINGDONSHIRE.

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WE have seen that the art of building Churches of stone was introduced into England by such men as Abp. Wilfred, Benedict Biscop, Abp. Theodore, Aldhelm, S. Dunstan, and that Kings, Princes, and wealthy men, raised the first buildings where our great Cathedrals now stand; but we may enquire now who were the builders of all those beautiful Village Churches throughout our land in the 13th and 14th centuries.

In answer to this question Dr. Jessop in his "Before the Great Pillage," says: "There are two most mischievous and widespread mistakes which people have been making for the last two or three centuries with regard to the building of the Parish Churches in England." "The first is that the Monks built them. The second is that the Great Landowners, the Lords of the Manor, did so." Both of which assertions he positively denies. With regard to the Monastic bodies he says: "That the great grievance of which the beneficed Clergy of those days had to complain was that the monasteries robbed the parishes of their endowments by having their endowments assigned to them, so that the monasteries were not the least likely to build Churches for the parishes." And with regard to the statement that the Landowners built them he says: "In the 13th and 14th centuries there were no Squires. In the great majority of country places there were no wealthy men to be found." And in answer to the question who did build the Churches, he says: "The Parishes, i.e., the Parishioners themselves built the Churches, and the Parishes in all cases kept them in repair."

"In the fourteenth century it was far more rare for a Church to be built by some rich man than it is now, just because the number of rich men in the country was incomparably smaller than it is now. But as to keeping the Churches in repair the parish had no choice in the matter. The Bishops and the Archdeacons were always looking after the parishioners. The Episcopal registers are full of instances of Churches that are ordered to be enlarged, re-roofed, re-glazed, re-built after a fire, or after being struck by lightning. The work is ordered to be done by a certain date in a manner to satisfy the requirements of the Archdeacons, and though it seems impossible that it could be done by them, yet it was done."

Whence then came the funds? Dr. Jessop says: "Most parishes had some real property in land and occasionally in houses too. The land usually consisted of a

number of small and scattered parcels of land which had been left to the community from time to time, or made over to them by well disposed parishioners, and were sometimes held under conditions of providing for some special services in the Church. Besides this it was not at all uncommon for a parish to be possessed of a small flock of sheep : and many parishes owned a herd of cows, usually let out to farm and doubtless to the highest bidder."

In another place he says : "The property belonging to the parishes during the centuries before the great spoliation was enormous and always growing : it consisted of houses and lands, of flocks and herds, of precious jewels, and costly vessels of silver and gold : of ornaments and church furniture : of bells and candlesticks, crosses and organs, and tapestry and banners : of vestments which were miracles of splendour in their colours and materials and of incomparable artistic finish of needle-work, not to speak of the fine linen and the veils, the carpets and the hangings : and last not least, the service books, which were continually needing to be mended, bound or replaced by new copies, and that at a cost which we moderns even now find it difficult to accept as credible." "And this property was always growing and increasing in its value. It was rare for any man or woman, of substance enough to make a will, to forget to leave some sort of legacy to the parish, *i.e.*, to the community assembling in the Church. Never a year passed without the parish accounts shewing that articles of dress, brass pots, lamps, candlesticks, honey, wax, were left by the poorest ; sheep and cattle and lands, great goblets, and occasionally considerable sums of money being bequeathed by the well-to-do."

These facts will shew us whence the funds came for repairing, enlarging or improving the Churches when circumstances or the orders of the Bishop or Arch-deacon required them to do so. Also they shew how rich the Churches were in all those ornaments which added so much to the dignity and beauty of the various ceremonial acts of public worship.

Now we come to the question what became of all the wealth which the parishioners had accumulated for the repairs and adornment of the Church they gloried in, and for the benefit of the poor, and other parochial purposes.

Henry the VIII at the promptings of his Minister, the infamous Thomas Cromwell, in order ostensibly to promote the reformation of religion, but in reality to establish his own absolute power over all persons ecclesiastical or civil in his dominions, had suppressed the monasteries throughout the country, and taken their property into his own treasury, or given it to his courtiers. "Thus an easy means of enriching themselves had been discovered by the greedy and unscrupulous agents

of Henry's oppression, and having thus whetted their rapacious appetites by the spoils of the monasteries they proceeded next to rob the parishes.

In the ninth and last Parliament of King Henry the VIII assembled at Westminster on the 23rd of November, 1545, the great Act of the Session was an Act for the dissolution of chantries, hospitals and free chapels. It was enacted that all these foundations with all that belonged to them should be forthwith surrendered to the King during the term of his natural life, without inquest before a Jury or any other circumstances, and before the end of the year colleges, hospitals, chantries and free chapels were falling rapidly to the King. In 1547 Henry VIII died, then what had been granted to King Henry for his life-time was soon granted to his son Edward VI.

Proclamations, injunctions, orders of the Council, came out rapidly having the same object, the plundering of all corporate property, chantries and chapels of ease, hospitals, colleges, guilds, all were handed over to the Crown. The spoil of the chantries, hospitals and guilds had thus yielded a great amount to the plunderers, but while there was more to gain they wished to have it. So an Act was passed that all such books heretofore used or still preserved in Churches being vain and superstitious should be destroyed, burnt, or otherwise defaced.

In three years it may be said that almost all the Parish Churches in England had been looted, before the end of the King's reign there had been a clean sweep of all that was worth stealing from the parish chests or the Church walls, or in the Church treasuries. In the next generation there were Churches by the score that had not even a surplice, there were others that had not even a chalice. Nothing was left to the parish community but the bare walls of the Church fabric, stripped of every 'thing of beauty,' on which the eyes had delighted to rest. No Church was allowed to retain more than a single bell, the beautiful art of campanology almost died out. The organs were sold for the price of the pipes, the old music, the old melodies, were hushed."

We may here add what Dr. Jessop tells us as to the workers who made all these beautiful things which once existed in our Parish Churches. "The evidence is abundant and positive, and is increasing upon us year by year, that the work done upon the fabrics of our Churches and the other work done in the beautifying of the interior of the Churches, such as the wood carving of our screens, the painting of the lovely figures in the panels of those screens, the embroidery of the banners and vestments, the frescoes on the walls, the engraving of the monumental brasses, the stained glass in the windows, and all that vast aggregate of artistic achievements which existed in immense profusion in our Village Churches till the frightful

spoliation of those Churches in the sixteenth century stripped them bare. All this was executed by *local craftsmen*.

We have actual contracts for Church building and Church repairing undertaken by *village contractors*. We have the cost of a Rood Screen paid to a village carpenter, of painting executed by local artists. We find the names of artificers or workers in gold and silver living in a parish which could never have had five hundred inhabitants.

We find the people in another place casting a new bell and making the mould for it themselves ; we find the blacksmith of another place forging the ironwork for the Church door, and we get a payment entered for the carving of the bench ends in a little Church five hundred years ago, which bench ends are to be seen in that Church at the present moment. And we get fairly bewildered by the astonishing wealth of skill and artistic taste and æsthetic feeling which there must have been in this England of ours in times which till lately we had assumed to be barbaric times.

This all came to a dead stop in a single generation through the frightful spoliation of our Churches and other parish buildings in the reign of Edward the Sixth. There was such a clean sweep of the precious treasures that were dispersed in rich profusion over the whole land that a dull despair of ever replacing what had been ruthlessly pillaged, crushed the spirit of the whole nation, and art died out in rural England, and ugliness ruled supreme for centuries."

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Having now seen how our Churches were stripped of all ornaments, and indeed with the exception of the architecture itself, of all that is beautiful in art, let us enquire what evidence we have of what ornaments there were in Great Staughton Church before the great pillage of the Churches, and of this we learn something from the "Edwardian Inventories for Huntingdonshire," printed in 1906. In the preface to this we read : "Enquiries as to the goods of Parish Churches were made of the Bishops in 1547, and early in 1549 a commission for making inventories was issued to Sheriffs and Justices of the Peace."

On the 3rd March, 1551, it was ordered by the Privy Council "That for as muche as the King's Majestie had need presently of a masse of money, therefore commissions shoulde be addressed into all Shires of England to take into the King's handes such church plate as remaineth, to be employed unto his hignes use." This, however, was not done immediately. On 29th January, 1552, a letter was addressed to each *custos rotulorum* requiring the delivery of the inventories which had been made under the commissions of 1549. A commission to make new inventories and stop

all private embezzlement was issued on 16th May, 1552, and it was under this commission that most of the inventories now at the Public Record Office were taken. A new commission was issued on 16th January, 1553, directing the seizure of all their remaining valuables, only the barest necessities being left for the use of each Church. The result of this was that the plate was sent to the Jewel House in the Tower of London and melted down, the vestments and the inferior metal work were sold locally, the linen given to the poor. The lead and bells do not seem to have been actually taken.

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EDWARDIAN INVENTORIES FOR HUNTINGDONSHIRE, p. 23, 1906.

Inventory of 1552 [Great Staughton] Magna Stoughton [this inventory] indentyd [made the] XXVIII day of Julii 1552 between Robert Turwhit and other the Kings Majesties Commissioners for Church goodes within the countie of Hunt[ingdon] in the one partie and Roger Harrison, Thomas Barrons and Thomas Peyt, churchwardyns of all mannour goodes and ornaments, &c.

In . . . . ij patentes the one dubyll geylt the other parsell geylt.

Item . . . . [cha]ngeabye checker velvet.

Item . . . . bawdkin.

Item vij old vestme[mts].

Item x awter clothys.

Item a crosse of coper and a peyx of coper.

Item a canopy.

Item a crosse clothe of greyn seylk.

Item ij frontes for the awters.

Item in the stepul iiij belles.

Item one sans bell.

Item a payre of sencre[o] of lattyn.

And we the sayd commyssyoners . . . have assyned and appointed for the devyne surveis to be menestered in thys church of Myche Stoughton of the ornements aforseyd, both the challysys with their patentis iiij awter clothes for the communion tabyll.

[Signatures as above].

EDWARDIAN INVENTORIES FOR HUNTINGDONSHIRE p. 39.

List of Church goods sold or stolen in the County of Huntingdon.

STOUGHTON MAGNA.

Sold by Roger Harrison, Thomas Barrowes and Thomas Peyte, Churchwardens ther, with the assent of all the parishioners.



VII stonn of latten and brasse.

iiij olde candellstickes, one hollywater stoppe of brasse for

xij*s*.

EDWARDIAN INVENTORIES p. 44.

MAGNA STAUGHTON.

A bill of all soche money, as hath been leyde owte and lent to the Churchwardens of the sayde paryshe of Moche Staughton towerdes the reparacions of the sayde Church as ensuyeth Imprimis, lent by Oliver Leder esquire, for and towerd the reparacions of the same [churche for] and the setting up of the roof of the same churche, viz. : to Myddelton of Kymbolton carpenter xx*s*, more in tymber delyveryd by the sayd Olyver to the sayde Churchwardens towerd the repaying thereof price xx*s* more payd by him to the sawyers for sawing of the same tymber xiii*s*. iiij*d*.

Summa lii*s*. iiij*d*.

Item, lent by Thomas Pytte to the said Churchwardens for and towerd the repaying of the same churche in redy money and bestowed in reparacions of the same churche as shall appere by a bill of parcels by the Churchwardens at all tymes to your worshipers or elsewhere ready to be shoven.

vij*li*. vs. viij*d*.

Item, lent by Mr. Walton, in redy money to the Churchwardens, and bestowed in reparacions of the same churche as shall appere by their bill of parcels Summa xx*s*.

Item, lent Raphe Carpenter of Gaynes to the Churchwardens for and to the reparacions of the same churche

iiij*li*.

Item, more levyed and gathered amonges the residew of all the saide paryshyoners the repaying of the said church

ij*li*.

Item, lent and dysbursed by Roger Harres to the repaying of the same

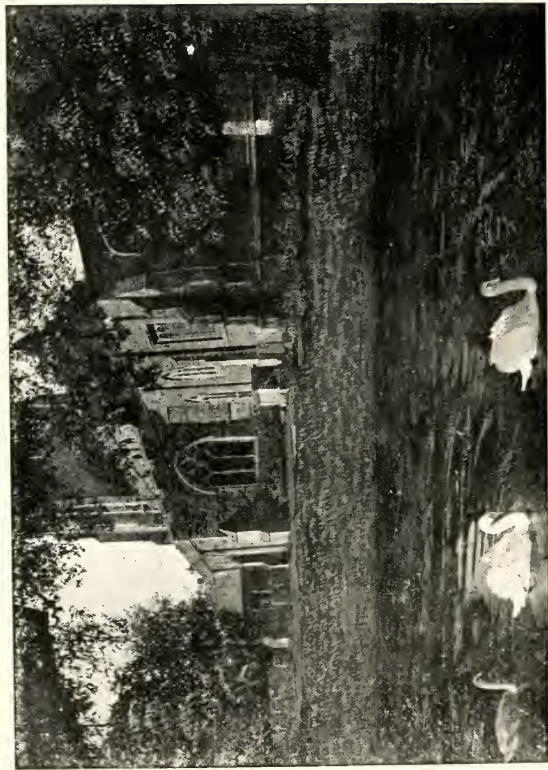
v*li*.

Summa xx*li* xix*s*.

And we the sayd Churchwardens of the said Church of Moche Staughton with the consent of all the paryshioners there ar redy to prove that the roof of the sayd Church fell downe to the grounde this last yere past. The repaying whereof cost above xl*li* and the Church ys yet indebted the foresayd some of xxviii*li* (*sic*) xix*s* over and above the great charges that the sayd paryshioners have borne towerd the repaying of the sayd Church for the payment wher [of they] dyd prayse all the sayd vestymentes and other parcelles and prayed them to the uttermoste value . . . will not discharge the sayd debt by xxi nobles the belles reservyd. Wherefore the sayd [Churchwardens] humble wyse beseacheth your discrete wysdomes that they may have libertye to make [sale of such as may] be conveniently sparyd and to reserve such parcelles as must needes serve for the myn[istering of divine service] within the sayd Church, and thus in the reverens of God, and the way of Ch. .







THE OLD CHURCHYARD.

FROM A PHOTOGRAPH BY MR. HERBERT C. WATSON.

## CHAPTER XII.

### INVENTORY OF CHURCH FURNITURE IN GREAT STAUGHTON CHURCH IN 1640.

### INVENTORY OF CHURCH FURNITURE IN 1915.

### LIST OF STAINED GLASS WINDOWS IN GREAT STAUGHTON CHURCH, 1915.

**I**N the Parish Chest kept in the Church there are several volumes of Churchwardens' accounts: some of these have been carefully preserved and bound by Capt. Jas. Duberly, when Churchwarden in 1854; there is one for the period between 1637 and 1744. On page 4 there is an inventory of Church goods and other property, with which the Churchwardens stood charged in 1640, the Churchwardens at that time being Edmund Ibbot and Ralph Paine. We give below the principal items:—

- 1.—Imprimis. Five great bells hanging in the steeple, and one little bell hanging between the church and the chancel.
- 2.—Item. One clock and all the parts and furniture thereof standing in the bellfry.
- 3.—Item.—One great new bible of the last translation, and one communion book.
- 4.—One book of Bp. Jewels works.
- 5.—One book of canons.
- 6.—One book entitled God and the King.
- 7.—Two books appointed for the fast in 1635.
- 8.—Two books do. of thanksgiving appointed for the fast 1636. And two books for the fast for the year 1628, March 20th.
- 9.—Item. One register book in parchment Christenings, Weddings and Burials.
- 10.—Item. Two books for the inserting of the yearly accounts of the churchwardens being written up and one new book for the same [purpose].
- 11.—Item. A communion cup of silver, and one pewter flagon, for the use of the Sacraments, one linen cloth for the communion table.
- 12.—Item. Two surplices, with large sleeve.
- 13.—Item. A . . . linen cloth to keep the cup and tablecloth therein.
- 14.—Item. One cushion of needlework to lay upon the pulpit.

- 15.—Item. One other cushion of velvet for the pulpit given by Mrs. Baldwin at Easter 1630.
- 16.—Item. One pulpit standing in the church having a cover over the same, and an hour glass.
- 17.—Item. One chest having 3 locks and 3 keys.
- 18.—Item. A table of the ten commandments.
- 19.—Item. An old table of the degrees of marriage and an old table of weights and measures.
- 20.—Item. A new table (made in March 1639) for a communion table, standing in the Chancel.

Then comes a list of fittings of bells, Sexton's tools and sundry other like articles.

There is also a list of the charities of the parish.

This inventory is signed by

Lo : Dyer	Thos : Baldwin
John Baldwin	John Gaule
Nath : Lawrence	John Spencer

and by eight others whose names are difficult to decipher.

We have seen from the above inventories how rich the Church must once have been in Church furniture and ornaments ; and we have seen also how all these were swept away in the great pillage : and we also see from the last inventory, what a meagre supply of such articles the Church possessed in the middle of the 17th century. Since this, however, in quite recent times there has been a great revival of Church life, also of taste in the arrangement and adornment of our Churches, and in the ordering of her services.

Since the great Oxford Movement in the first half of the nineteenth century, Englishmen have learnt to regard the Church as a building designed for the worship of God, and therefore that it ought in its arrangements, its dignity, and its beauty to look worthy of the purpose for which it was designed. The Churches therefore first have been put in good repair, and those things which hid or disfigured their architectural beauties removed. And then by the general arrangement of their fittings, they have been made to look as places where the people met together to join in united prayer and praise and to make use of those sacraments which Christ has especially ordained to be used. And then next there has been made in the present day a bountiful provision of all those necessary vessels, cloths, robes of the

clergy and like articles for the seemly celebration of the sacraments, and the other offices of the Church.

The following is an inventory of Church furniture, ornaments and other articles for use in the Services of the Church, made in the year 1915 :—

PLATE, ETC.

A Chalice, Paten, and Alms dish, of Silver, presented by C. Walter, Esq., in 1750, in memory of his wife, Sophia.

A small Chalice.

Another Chalice.

A larger Paten, of Silver, for use on the Credence Table, presented in 1910 by W. H. Pope, Esq., and Sophia Anne, his wife, of Pertenhall.

Two Silver mounted Cruets, presented in 1909, by the Rev. C. McN. Rushforth.

A Glass Decanter for Wine, and a Glass Water Cruet.

A small glass dish, with I.H.S. on it, presented by Mrs. Sophia Anne Pope.

An Altar Cross of Brass, and two Altar Candlesticks of Brass, presented in 1894.

Two old brass candlesticks, formerly on the Reading Desk.

A brass extinguisher.

Six flower vases of Brass.

A book stand of Brass for the Altar.

ALTAR CLOTHS, ETC.

A Frontal of green silk embroidered with orphreys of old Italian work.

A Frontal of white silk gold embroidered, with orphreys of passion flowers.

A Frontal of violet silk gold embroidered, with orphreys of passion flowers, all three the gift of Mrs. Sophia Anne Pope.

A Frontal of red silk, with red velvet orphreys, and ornamented with appliqué work, the gift of Rev. C. McN. Rushforth, and altered at Mrs. Pope's expense.

A Frontal of black silk, with white orphreys, the gift of Mrs. Sophia Anne Pope.

Ten Alms bags, two white, two green, four red, two violet.

Eighteen Bookmarkers of silk, four white, four green, six red, and four violet.

Two Clergy Surplices, Choir Surplices, Twenty Seven Cassocks.

A Chalice Veil and burse of white silk, gold embroidered.

A Chalice Veil and burse of red silk.

A Chalice Veil and burse of violet silk.

A Chalice Veil and burse of black silk, all four the gift of Mrs. Sophia Anne Pope.

A Chalice Veil and burse of red silk, embroidered, and set with pearls.

A Chalice Veil and burse of green silk, embroidered, both the gift of the Rev. C. McN. Rushforth.

A large handsome damask cloth for the Altar.

Another smaller damask Cloth.

A fair linen Cloth, lace edged, for the Altar.

Another, without lace edging.

Another larger, fringed at the ends, all three the gift of Mrs. Sophia Anne Pope.

Another, the gift of the Rev. H. G. Watson.

Three Cloths for the Credence Table, two fringed, one plain.

Four Corporals.

Four Veils for use after the Consecration—

One of lawn, lace edged	}	all three the gift of Mrs. Sophia Anne Pope.
One of lawn, with I.H.S. in the centre		
One of linen, lace edged		
One of linen, lace edged, embroidered with ears of wheat and vine leaves, the gift of Rev. C. McN. Rushforth.		

Purificators, some fringed, some marked with a cross in the centre, some marked with a cross in the corner.

Four Palls, one embroidered with vine leaves, the gift of Rev. C. McN. Rushforth.

One with a large I.H.S. in the centre.

Two with a small I.H.S. in the centre.

#### IN THE CHANCEL.

An Altar of oak, made by Edward Webster, of S. Neots, 1754, and purchased by the parish.

An oak slab for the same, the gift of Mrs. Sophia Anne Pope, 1911.

Two retables of wood.

A brass desk, "Presented to S. Andrew's Church, Gt. Staughton, by some of the children of the Parish, October 1894."

The Altar book, Presented to Gt. Staughton Church by some of the children of the Parish 1894.

A Credence Table.

A Sanctuary Chair of Oak.

A Sanctuary Carpet, and three Kneelers, of Persian work, the gift of Mrs. Sophia Anne Pope.

Two Standards, three branched, presented by the Congregation.

Three Kneelers of woolwork for the Communicants.

Communion Rails of Oak.

Two strips of Red Matting for the Chancel floor.

Two Clergy Desks with Seats, Two Desks for the Choir, and two other desks.

Two desks of wood and iron with benches, and one without.

Four Kneelers.

An Organ, given by Miss Emma Murfin and Mrs. Julia Powers in memory of their brother.

An Iron Stove.

An Iron Fire Screen to protect the Communion Rails.

#### IN THE CHURCH.

A Litany Desk of Oak.—“To the glory of God in Loving memory of Caroline Firman born October 4th 1857 died Oct. 6th 1904.”

The Litany Book, presented to the Church by Mrs. Watson, Whitsuntide 1904.

A red Hassock for the same.

Two Desks.

A Lectern and Footpace of Oak, with a Mat of Woolwork.

Twelve hanging Lamps of Copper, and one of other metal.

Ten lamps fixed to the Walls.

Two wooden Shutters varnished, for the doors of the Rood Staircase.

An Alms Box of wood, brass bound.

An Ancient Font, restored in 1901, of stone, lined with lead.

The Prayer Book in Reading Desk.—Presented to Gt. Staughton Church by Hugh Wynne and Ellen Grey Mostyn, June 19th, 1891.

A smaller Font of stone, lined with lead—disused.

A Brass Ewer for the Font.

A Shell of Mother of Pearl for baptizing, the gift of Mrs. Pope.

A Chest of Oak with Three Locks, standing at the West End of the North Aisle.



Two Wire Doors.

Two Bier Stools.

A Hymn Board given in memory of George Howlett, 1893.

Three Curtains for the doors, and two for the Tower Vestry.

A Board for Notices in the Porch.

Two Doormats and two Scrapers.

A Screen of Oak for the Tower Vestry, made partly of the panels of an old pulpit, partly of an ancient Pew.

An old Clock.

Two Benches under the Tower.

Two Iron Stoves.

A Thermometer.

Twelve Brass Pegs, and Twenty four Iron Pegs under the Tower, for Cassocks and Surplices.

A Pulpit of oak, given in memory of Miss Elizabeth Murfin, carved, with a double candlestick of brass, and a red carpet on the stairs with brass rods.

Some Fragments of Window Tracery, Gravestones, and other fragments, formerly lying in the Vicarage Grounds, and brought down to the Church in 1910.

A Board, with a list of Benefactions, 1812.

#### IN THE VESTRY.

A Hanging Wardrobe, with Drawer and Tray. (In the Drawer are the two brass candlesticks, already referred to, formerly on a Reading Desk, and some fragments of old stained glass partly from the East Window, partly from the Window on the South Side of the Sanctuary).

A Cupboard, with two Drawers.

A Table, with two Drawers.

A Frontal Case.

A Box, with Rollers, for the Fair linen Cloths.

A small Box, containing some numbers for the Hymn Board, of tin.

Three chairs, a wooden bench, and some cocoanut matting.

A Fender, fire irons, and wire fireguard.

An oil lamp, and two brass candlesticks.

A Picture of the Crucifixion.

A Banns Book.

An old China basin, formerly used for Baptisms.

An Iron Safe, containing at present :—

A Register Book from 1538 to 1653.

” ” ” 1653 to 1701.

” ” ” 1701 to 1747.

” ” ” 1747 to 1802, and various other Registers.

A flag. The Cross of St. George.

The Flag of England.

Presented to the Church by Mrs. Powers, and hoisted on the Tower on S. George's Day and other Great Church or National Festivals.

#### A LIST OF STAINED GLASS WINDOWS IN THE CHURCH.

- 1.—The East Window. This is a window put into the Church in October, 1900, by Edward Robotham, of Staughton House, in memory of his wife, Frances Cox Robotham. The design consists of five figures, the central one being of the Saviour, and the other figures are of the four Apostles: S. Peter, S. James, S. John and S. Andrew. S. Andrew being the Saint to whose memory the Church is dedicated. The Saviour has in his hand a book on which are written the words: “I am the Resurrection and the Life.” Underneath the window is this inscription: “To the glory of God and in loving remembrance of Frances Cox Robotham of Staughton House, this window is erected by her husband. A.D. 1900.”
- 2.—On the South wall of the Chancel there is a window erected to the memory of Emma Murfin, a benefactress of the Church and parish, by her sister, Mrs. Powers. The subject of the window is Dorcas, and around her are the weeping widows shewing the coats and garments which Dorcas had made. The inscription below the window is as follows: “To the Glory of God and in loving memory of Emma Murfin born Dec. 3rd 1847 died Jan. 4th 1907.”
- 3.—At the West end of the South Aisle is a window put in by the late Mr. Thomas Henry Murfin, father of the above Emma Murfin, in memory of his wife, Elizabeth Murfin. The design of the window is a central figure of the Saviour, with two figures of Mary and Martha, one on each side of him, and the inscription below is as follows: “To the glory of God and in

loving memory of Elizabeth the wife of Thomas Henry Murfin, who died June 3rd 1872."

- 4.—The window next to this is to the memory of the Revd. James Pope, formerly a Vicar of Gt. Staughton, erected by his two grandchildren, William Pope, and Sophia Anne, his wife, March 31st, 1901. The subject of the window is our Saviour sitting in a boat, and, just after the first miraculous draught of fishes, giving to S. Peter his commission: "Fear not, from henceforth thou shalt catch men." Underneath the window is this inscription: "To the glory of God, and in memory of the Revd. James Pope B.D. 25 years Vicar of this parish, born at Hillingdon Oct. 10th 1756 died at Great Staughton Jan. 9th 1822."
- 5.—The window next to this is one to the memory of William Stephen Watson, to whose memory a brass tablet is also placed on the North wall of the Chancel, he was the son of a Vicar of this parish, and this was erected by a friend on Dec. 23rd, 1901, the first anniversary of his death. The subject of it is the Saviour addressing Mary and Martha after the death of their brother Lazarus, and saying: "Thy brother shall rise again." Under the window is an inscription as follows: "To the Glory of God and in loving memory of Wiliam S. Watson died Dec. 23rd 1900 c.e."
- 6.—In the West window in the Tower is placed a stained glass window to the memory of Thomas Henry Murfin, who placed the window on the West of the South Aisle to the memory of his wife Elizabeth. This is a fine window of four lights. The subject of the window is as follows: "Various incidents of the life of S. Andrew. The central subject is a group of Our Blessed Lord, with the four Apostles, on the Mount of Olives, looking down upon the Temple, S. James and S. John are sitting, S. Peter faces Our Lord, while S. Andrew occupies the left hand light. Underneath are the Latin words "Respondens Jesus cœpit dicere illis Videte ne quis vos seducat, Evan. Sec. Marc. cap. xiii, 5." (Jesus answering them began to say, Take heed lest any man deceive you. Gospel according to S. Mark ch xiii 5). In the lower portion of the window are depicted, on a smaller scale, the chief events connected with the Call of S. Andrew. The first, beginning from the South, is a representation of S. John the Baptist, pointing out Our Lord as the Christ to two of his disciples, S. Andrew and S. John. "Looking upon Jesus as He walked, he saith, Behold the Lamb of God." (S. John i, 36). The next light represents the two disciples following their newly-found Master, and

in answer to His question "What seek ye?" answering "Rabbi, where dwellest Thou" (S. John i, 38). The third light shews S. Andrew finding his brother Simon (who holds an oar in his hand), and telling him the joyful news, "We have found the Messias" (S. John i, 41). The fourth light shows S. Andrew and S. Peter in their fishing boat, while Our Lord is standing on the shore, with uplifted hand, calling them to the Apostleship, "Come ye after Me, and I will make you to become fishers of men." The inscription underneath the window is as follows: "To the glory of God and in loving memory of Thomas Henry Murfin who died March 12th 1885 aged 67." The window was designed and erected by Messrs. Clayton and Bell, and dedicated on Whit-Sunday, 1890.

- 7.—Another window is that in the North light of Gaynes Chapel, and it is to the memory of Capt. James Duberly, of Gaynes Hall, and was erected by his widow, and is also in memory of their eldest child, aged 12 years. It has this inscription: "James Duberly of Gaynes Hall, died March 3rd 1864 aged 74 years. This memorial is erected by his widow in loving remembrance, and in memory also of their eldest son Frederic James, who died Dec. 4 1851 aged 12 years. A.D. 1870."

## CHAPTER XIII.

### LIST OF PARISH CHARITIES IN GREAT STAUGHTON IN 1812, 1865, 1915.

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AS Dr. Jessop says: "The property belonging to the parishes during the centuries before the great spoliation was enormous," but nevertheless this was all swept away by the Crown in the reigns of Henry VIII and Edward VI. Since then a certain amount of property has gradually accumulated to the parish, and apparently at the present time is increasing. We here enquire what is it at the present time? On the wall of the Church Tower, where the Choir assembles to put on their surplices, there hangs a board, on which is painted a list of the Parish Charities as they existed in the time of the Rev. James Pope. The following is what we read thereon:—

#### 1812.

##### BENEFACTIONS

For the *instruction of the children of the poor* belonging to Great Staughton.

##### I.

A parcel of land containing 12a. 2r. 16p. lying in Staughton Moor, the gift of Mr. Jno: Peachley in 1728.

##### II

Two cottages situated in Agden Green with a piece of Land lying near them containing 1a. 25p. The gift of Lady Conyers in 1707.

##### BENEFACTIONS TO THE POOR OF GREAT STAUGHTON.

##### I.

Four bushels of Wheat and ten of Barley. The Rectory Estate now belonging to General Onslow is subject to this payment.

##### II.

A parcel of land containing 24a. 3r. 37p. lying in Town Field, the gift of Mr. Geo. Carter, of London, in 1674.

##### III.

A tenement on Agden Green with two closes adjoining 3a. 3p.

##### IV.

A legacy of £20 left by Mr. Edward Shadbolt in 1806 for the benefit of poor widows.

## V.

A legacy of £20 left by Mrs. Rachel Johnson, late of Cambridge, in 1809, for the benefit of the *poor of Dillington*.

The particulars of the above benefactions are deposited in the town chest.

	JAS. POPE, Vicar.	
	JOHN SMITH,	} Churchwardens.
September, 1812.	JNO. HORRELL,	

## 1865.

Again we have another account of the Charities in 1865, when the Rev. H. B. Wilson was Vicar. In the book of the Trustees at that time, now in the possession of the present Trustees, we read as follows :—

In 1865, the then Vicar of Great Staughton, the Rev. H. B. Wilson, the Churchwardens and the Overseers for the time being, who were the Trustees of the Great Staughton Charities, made application to the Charity Commissioners to draw up regulations for their management, which the Commissioners accordingly did, and they appointed as Trustees of the Charities the Vicar, the Churchwardens, and the Guardians of the Poor of the Parish for the time being. The Guardians were thus made Trustees instead of the Overseers.

The lists of the Charities at that time were, as it appears from the Trustees' books, as follows :—

1. The Town Field Charity.
  2. The School Charity.
  3. The Poor's Estate.
  4. The Rectory Dole.
  5. The Edward Shadbolt's Charity.
  6. The Rachel Johnson's Charity.
  7. The Church Land Charity.
  8. The Bell Rope Charity.
- (1) Of these Charities first comes the "Town Field Charity." This is No. II in Mr. Pope's list of benefactions to the poor of Gt. Staughton. It consists of a piece of land called the Town Field, 24a. 3r. 37p. in size.
- (2) Next comes what is called the School Charity. This consists of 12a. 2r. 16p. at Staughton Moor, and also three cottages at Agden Green. This is (I) and (II)

of Benefaction for the instruction of the children of the poor on Mr. Pope's list.

- (3) "The Poor's Estate." This consists of 4a. 12p. and four cottages at Agden Green.
- (4) "The Rectory Dole." This is a rent charge on the Staughton House Estate, and is of the value of 4 bushels of Wheat and 10 bushels of Barley.
- (5) "Edward Shadbolt's Charity." This is the sum of £20, and this is deposited in the Post Office Savings Bank in the name of the Trustees.
- (6) "Rachel Johnson's Charity." This is an annual payment of 18/- to be paid out of the Poor's Estate No. (3) above.

#### ECCLESIASTICAL CHARITIES, viz. :—

- (7) 1 rood 22 poles at Staughton Moor and 1 rood 24 poles at Agden Green. This is called Church Lands Charity.
- (8) "The Bell Rope Charity." This consists of 2 acres 35 poles in Town Field.

By the scheme drawn up by the Charity Commissioners in 1865, it was ordered that the income derived from the Church Land and Bell Rope Charities should be paid to the Churchwardens for the repair of the Church and for providing Bell Ropes. That £7/16/0 per annum should be applied to the purchase of bread, to be distributed weekly amongst the deserving poor widows of the parish. That the sum of 18/- per annum was to be applied to the benefit of deserving poor widows residing in the hamlet of Dillington. This is the Rachel Johnson Charity. That thirteen shillings should be applied to the benefit of deserving poor widows residing in Great Staughton. This is called Edward Shadbolt's Charity. That the sum of £25 per annum should be applied to the benefit of the most deserving and necessitous inhabitants of the Parish of Gt. Staughton; this is derived from the Town Field Charity and the Poor's Estate.

In this scheme it was also ordered that after the above sums, amounting in all to £34/7/0, had been paid to the poor, and after the income of the Church Lands and Bell Rope Charities had been paid to the Churchwardens for the benefit of the Church, the residue of the income of the Charities should be paid to the School. This payment to the School was then made in accordance with the directions of the Charity Commissioners, until such time as the School became a Board School. At that time the School became dependent on the rates for its maintenance. And in the scheme of 1865 it was especially directed that the income of the Charities was not to be applied in lieu of rates. The Trustees then considered that on this ground the payment should no longer be made to the School. But in 1907 the Charity



Commissioners sent another order to the Trustees, directing that the annual balance in the hands of the Trustees, after the above specific payments had been made, should again be paid to the School. Accordingly in 1909 this balance was paid to the County Council for the benefit of Gt. Staughton School. But here it is to be noted that a change had been made in the administration of the Charities by the Parish Councils Act of 1894.

In 1812, when the List of Gt. Staughton Charities was made and exhibited in the Church by the then Vicar and Churchwardens, the old Poor Law was in operation, and by that Law each Parish provided for its own poor, and under those circumstances the Vicar and Churchwardens of the Parish, together with the Overseers of the Poor of the Parish, were the natural Trustees of Charities for that Parish. But after the introduction of the New Poor Law, the poor were provided for by a number of Parishes united together, and the administration of relief was managed by Guardians of the Poor elected by the Parishes in each Union. This being the case, the Guardians of the Poor in Gt. Staughton were substituted for the Overseers as Trustees of the Charities of Gt. Staughton. But again, after the Parish Councils Act of 1894 came into operation, the District Councillors elected by each parish took the place of Guardians, and instead of Churchwardens for those Charities which were not Ecclesiastical Charities, two persons were to be elected by the Parish Council to be Trustees of Parish Charities, and the incumbent of the Parish for the time being was to continue still as the one ex-officio Trustee. Thus the Trustees of the Charities (which are not Church Charities) are by the Parish Councils Act as follows :—

The incumbent, the two District Councillors elected by the Parish Council, and the two persons especially elected by the Parish Council as Trustees of the Charities.

The Trustees then in the time of Mr. Pope were the Vicar, the Churchwardens and the Overseers. When the New Poor Law came into operation, they were the Vicar, the Churchwardens and the Guardians, and when the Parish Council Act came into operation they were the Vicar, the two Trustees elected by the Parish Council, and the two District Councillors.

#### THE MURFIN CHARITY IN 1907.

There is now in this parish another Charity called the Murfin Charity. This is a legacy to the parish by the late Miss Emma Murfin, to whose memory the stained glass window in the South wall of the Chancel is erected.

- (1) This Charity consists of £200 left to the Vicar and Churchwardens in 1907 for tuning, warming and keeping in good repair the organ in the Church, given

by Miss Murfin and her sister (Mrs. Powers) to the Church in memory of their brother William.

- (2) Also the will of Miss Murfin provided that £500 should be paid to the Vicar and Churchwardens for the purpose of providing coals, blankets and bread to the poor inhabitants of the parish on December 3rd (the birthday of Miss Murfin).
- (3) Also it provided that after the death of Mr. and Mrs. Powers an additional sum of £1500 should revert to the Vicar and Churchwardens of Gt. Staughton to be used for the same purposes as the above £500.

The following is an extract from the will of Miss Murfin in reference to these legacies as furnished to the Vicar and Churchwardens by the Solicitors of the Executors of the will :—

“Miss Emma D. Murfin bequeathed to the Vicar and Churchwardens for the time being £200 to be held by them and their successors in office on trust to invest the same, and to apply the income to arise therefrom for tuning, warming and keeping in repair and good condition the organ in the Parish Church of Great Staughton aforesaid ; and to the Vicar and Churchwardens for the time being of the parish aforesaid the sum of £500 on trust that they and their successors in office shall hold the same in trust to apply the income thereof in the purchase of coals, blankets and bread, to be distributed on the 3rd day of December in every year to such poor inhabitants of the Parish of Great Staughton as the Vicar and Churchwardens of Great Staughton aforesaid for the time being shall in their unfettered discretion select. And the Testatrix by her will directed to be paid to the Vicar and Churchwardens of the Parish of Great Staughton aforesaid after the death of both Mr. and Mrs. Powers the sum of £1500 upon trust that they and their successors in office shall hold the same upon the same and like trusts as were thereinbefore of and concerning the sum of £500 thereinbefore bequeathed to the Vicar and Churchwardens for the time being of that Parish.”

#### THE SCHOOL.

In the list of Parish Charities as they existed in the time of the Revd. James Pope, we find that benefactions *for the instruction of the children of the poor belonging to Great Staughton* were made

- (1) by Mr. Jno : Peachley in 1728 of a parcel of land containing 12a. 2r. 16p. lying on Staughton Moor.
- (2) by Lady Conyers in 1707 of two cottages situated in Agden Green with a piece of land lying near them containing 1a. 25p.

Directions as to the disposal of the funds from these properties, as we see above, were given by the Charity Commissioners in 1865 and 1907. As to this School we have not found any permanent record. But there are traditions that there was a School at Perry at one time in an old house, now pulled down, about the entrance to Perry, of which the Master's name was Sharman. Also that there was a little School at Dillington in a thatched cottage, the ruins of which were till recently standing there, and that it was kept by a woman named Saunders. This existed in the time when Mrs. Mostyn (the daughter of Captain James Duberly, of Gaynes Hall) was at home. Mrs. Mostyn and her sister used to visit the School, the boys were taught to read and the girls to make lace.

There are traditions also that this School existed in 1786. An old parishioner now living in Great Staughton reports that his grandmother, named Fanny Coleman, the daughter of Arthur Coleman, the head gardener at Gaynes, told him that "she recollected being fetched unexpectedly home from this School in 1786, because her father, Arthur Coleman, had dropped down dead." The Epitaph on the grave of Coleman and the registers bear testimony to the correctness of these particulars.

Then again we have the tradition that the building where the Sunday School is now held was in 1838 used as the Parish School, and the Vestry of the Church was at the same time also used as a Writing School.

We have in the Charity Trustees' books an account of payments being made for the maintenance of a School at Staughton Moor up to a very recent date. But in 1872, when the Education Act came into operation, the present School buildings were erected to meet the requirements of the Education Department on a site given to the Vicar and Churchwardens of Great Staughton by Mr. Denzil Onslow, of Staughton House, for the purpose of the Parish School. When this School was started the others necessarily came to an end, though for some time a separate School was maintained for the children at Perry in a building belonging to the Duberly family, now standing there.

The New School, as the parishioners were unwilling to subscribe so that it might become a Church School, was from the first a Board School, maintained and conducted by the Great Staughton School Board. Again when the County Council Act came into operation the School was transferred to the County Council; the Vicar and Churchwardens letting it to the Council at a nominal rent.

The Master and Mistress at the present time are Mr. and Mrs. Pearson, they have been at Staughton 23 years.

The Reports from the Education Department on the condition of the School are always "Excellent."

## CHAPTER XIV.

GAINES HALL. THE MANORS OF DILLINGTON AND PERRY. THE ENGAINES.  
THE BARNACKS. THE STONHAMS. WM. HOWARD, OF EFFINGHAM.  
THE MARCHIONESS OF WINCHESTER. THE CHEYNES. SIR THOMAS LAKE.  
THE BEVERLEYS. THE HANDASYDES. THE DUBERLEYS (see next Chapter).

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**O**N a hill to the North East of Great Staughton Church and distant from it about two miles stands Gaines Hall. This was probably the Hall or Court House of the Manor of Dillington; and it takes its name from a family who were Lords of this Manor from the time of William the Conqueror for 300 years, viz.: the Engaines. The first Baron d'Engaine was the first Officer who superintended the Conqueror's Military Engines, from which office (*de Ingeniis*) he took the name of *de Engaine*.

Dillington, a little cluster of houses below the hall that gives its name to the Manor, was according to Stubbs, the township of the Dillings, *i.e.*, of those persons named Dilling who were or were supposed to be all related to one another.

Gaines Hall still has the remains of two or three moats around it thus showing that it was once a fortified dwelling. The dwelling of the Chief of the township, who afterwards became the Lord of the Manor.

Of the Manor of Dillington we read in Domesday Book as follows: "In the Manor of Dillington the Abbot of Ramsey hath six hides that paid geld. There is land for 12 ploughs, and 10 Villeins who have 10 ploughs. There are 12 acres of meadow, wood for pannage, one mile and two furlongs long and one mile broad. In time of King Edward its value was six pounds, and it is now four pounds."

The earliest record that we have of this Manor is that it was given by a certain Widow Leofwine to Ramsey Abbey in the tenth century, and that this gift to the Abbey was afterwards confirmed by charters of King Edgar (974), King Edward the Confessor and William the Conqueror.

The gift of Dillington with the Church was confirmed by a Bull of Pope Alexander III in 1178. The foundations of a Church at Dillington may still be traced in that place.

Part of the Estate of Gaines Hall lies in the little Village of Perry, which is partly in the Parish of Great Staughton and partly in the Parish of Grafham.

Of the Manor of Perry we read in Domesday Book as follows: "In Perry (Perie) Alwyn Deule (Alwin Deule) had I hide paying geld. There is land for II ploughs.





"THE BROOK."

FROM A PHOTOGRAPH BY MR. HERBERT C. WATSON.



There is now in demesne I plough and a half, and VI villeins with I plough. There is a Church and 3 acres of meadow woody pasture I mile and IIII . . . broad. In the time of King Edward and now worth XL shillings."

We hear of the Manor of Dillington being held at the end of the 11th century by one Ranulf who rendered for it the service of one knight to serve the King on behalf of the Abbot of Ramsey.

The first Norman Lord of the Manor was

- (1) *Richard de Engaine* who came over with the Conqueror, and who took his name (as is supposed) from his office, and gave the name of Gaines to the house; the family had land in other parts of the Kingdom. And we have evidence of the existence of their possessions in Essex from the name of the Village "Colne-Engaine," not far from Castle Hedingham, the residence of the Earls of Oxford, with which family the Engaines were, later on, allied. The date of his death was probably early in the 12th century. Richard was succeeded by his son,
- (2) *Vitalis Engaine*. This seems to have been a family name. The date of his death was about 1122. He was succeeded by his son Richard.
- (3) *Richard Engaine* is said to have married Sara, daughter of Alberic de Vere, first Earl of Oxford, and also to have married a second time. He died in 1166 and was succeeded by his son Richard.
- (4) *Richard Engaine* is the Engaine that married Margaret, d. of Fitzurse, and died in 1208. He was succeeded by his son,
- (5) *Vitalis Engaine*. This is the Vitalis Engaine to whom the following licence was given by Bishop Grossetete, of Lincoln: "With the consent of Geoffrey de Mandeville, Knight, patron of the Church of Staughton, and Rad: Rector of the Church, he (*i.e.*, the Bishop) grants and by these his present letters confirms to Sir Vitalis Engaine and his heirs to have in perpetuity a Chapel in his Hall with font and stoups, bell and service by his own Chaplain." The date of this grant is 1238 or 1239. Vitalis Engaine died in 1248, and was succeeded by his son Henry.
- (6) *Henry Engaine* married Eleanor, daughter of Robt. Fitzpayne, and he died in 1252, leaving no children, and was succeeded by his brother John.
- (7) *John Engaine* married the daughter of Rich. de Lizmer, by whom he had two children, John and Nicholas. This is the John Engaine who held the Manor of Gidding on condition of hunting the wolf, the fox, the wildcat, the hare in four counties and a half, *viz.*: of Northampton, Huntingdon, Oxford. Buckingham and Rutland. He died in 1296, and was succeeded by his son John.



- (8) *John Engaine* married Elena———and died in 1323, leaving no children, and was succeeded by the son of his brother Nicholas, viz. : his nephew John.
- (9) *John Engaine* married Johanna, daughter of Robert Peverel, and had five children, John, Thomas, Jocasa, Elizabeth and Maria. He was a Member of Parliament in 1342. He died in 1359, and was succeeded by his son John.
- (10) *John Engaine* died in 1365, leaving no children. He was a Knight at Calais in 1348, and was succeeded by his brother Thomas.
- (11) *Thomas Engaine* married Catherine, daughter of Hugh Courtenay, Earl of Devon, and widow of John, Lord Harrington. He was never sent to Parliament, was made a Knight at Calais 1348, died in 1369, left no children, was succeeded by his sister Mary, who married William Barnack.
- (12) *William Barnack* by marriage to Mary Engaine, succeeded to Gaines in 1369, and after the death of Mary Barnack in 1400, William having died before her, she was succeeded by his son,
- (13) *John Barnack*, who died in 1410, and was succeeded by another John Barnack, his son.
- (14) *John Barnack*, who married Ann Noon, died in 1420, and left a daughter as his heiress named Mary, she married Robert Stonham.

Thus the Manor of Dillington was in the hands of the Engaines from the middle of the 11th century to the middle of the 14th century. Then in 1369 it passed through the female line into the Barnack family and continued in that family till 1420, and then again it passed into the Stonham family. Mary Barnack married Robert Stonham.

In Camden's Visitation of Great Staughton (1613) we find an inscription spoken of as existing in the Church as follows :—

"Here lies Robert Stonham Esquire and Mary his wife, which said Robert died the 27th day of . . . . Barnack Knight died the 23rd day of the month of September A.D. 1464. May God have mercy on their Souls."

We do not find this inscription in the Church now ; but there is in the Chancel on the floor the matrix of a brass that has been removed, which might have answered to such an inscription as this. At all events we learn from this record that Mary, daughter of John Barnack, and wife of Robert Stonham, died in 1464.

- (15) *Robert Stonham* was succeeded by a son,
- (16) *John Stonham* (who left a daughter Elizabeth) died about 1455. Elizabeth Stonham married John Broughton.
- (17) *John Broughton* died about 1487, and was succeeded by his son John.

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- (18) *John Broughton* married Anne, daughter of John Denston, and was succeeded by his son Robert.
- (19) *Sir Robert Broughton* died about 1505, left four children, John, Catherine, Anne, Margaret. He was succeeded by his son.
- (20) *Sir John Broughton* married Ann, daughter and heiress of Sir Guy de Sapcote. Sir John Broughton died without family 1529. Gaines appears to have gone to his sister Catherine. His wife Ann, daughter of Sir Guy de Sapcote, after Sir John's death married Sir John Russell, afterwards the first Earl Bedford. She built the Mausoleum at Chenies, which came by her to the Russell Family. She died in 1555.
- (21) *Catherine Broughton*, sister of the above Sir John Broughton, married Lord William Howard of Effingham. (The father, by a second wife, of the famous Lord Howard of Effingham, who defeated the Spanish Armada). There was a daughter and heiress of Lord William Howard and Catherine his wife named Agnes. She married William Paulet, Lord S. John, afterwards Marquis of Winchester.
- (22) *Lord William Howard of Effingham*, through his wife Catherine, succeeded to the Manor of Gaines, and was succeeded by his daughter Agnes.
- (23) *Agnes Howard, Marchioness of Winchester*, let Gaines to Sir Oliver Cromwell, of Hinchingsbrooke, for 21 years, he sublet it to Richard Cromwell after the death of Agnes Marchioness of Winchester in 1598. Gaines appears to have passed to Anne, her aunt, another daughter of *Sir Robert Broughton*.
- (24) *Anne Broughton* married *Sir Thomas Cheyne*, of Kent, and thus the Gaines Manor passed to the Cheyne family. The Cheyne family are descended from a William de Cheney, who in the time of Edward I married the heiress of the Shurland family. The Cheyne family had a good deal of property in Bedfordshire, and married into all the old families. There are a large number of quarterings in the Cheyne Coat of Arms. *Sir Thomas Cheyne* was succeeded in the Gaines property by his son Henry.
- (25) *Sir Henry Cheyne*, of Todington, married Joan, daughter of Geo. Neville, Lord Bergavenny. He died leaving no family. The property was then sold and bought by
- (26) *Sir Thomas Lake* in 1607, and then again was bought by
- (27) *Sir James Beverly*, who was knighted in 1660. He bought the estate for £16000. He died in 1670, aged 66. He was buried in Great Staughton Church and his tomb is in Gaines Chapel in that Church.

The Beverleys were an old family in the neighbourhood. In 1546, at the time of the dissolution of Monasteries, the property of the confraternity of the Holy Trinity at Luton was granted to *Robert Beverly*. In 1563 Thomas Beverly had a Manor at Eaton Socon. In 1634 James Beverly, of Clophill, was Sheriff of the County of Bedford the 8th year of Charles I.

The inscription on the tomb of Sir James Beverly in Great Staughton Church is as follows :—

In memoriam D.D. Jacobi Beverleii Militis  
 Qui summa Numinis reverentia  
 Virtute omni severiore  
 Necnon beneficentia effusissima et vere Christiana  
 Honoratissimus  
 Divinæ tamen bonitatis in Christo Salvatore  
 Fiducia sublimiori fretus,  
 Ad Deum aspiravit anima,  
 Corpore quiete et cum spe inpulverem hunc subsidente  
 November 17th Ann : Gratia 1670  
 Aetatis Suae 66.

[TRANSLATION.]

To the memory of SIR JAMES BEVERLEY, Knight,  
 Who for his great reverence for God  
 And for his strict obedience to every virtue  
 And for his never failing and truly Christian generosity  
 Was held in the Highest Esteem.  
 Yet he with deepest faith in Christ his Saviour  
 Relied only on the goodness of his God,  
 The longings of his Soul went forth unto God,  
 While his body was sinking, in Peace and Hope,  
 Into the Grave,  
 November 17th in the year of Grace 1670  
 Aged 66.

The next family we hear of in connection with Gaines Hall is the family of the Handasyde. We find in the Vicar's Memorandum Books in 1717,

(28) *General Handasyde* was paying tithe for Gaines, and from the Monument in Gaines Chapel we learn that this General Handasyde was some time Governor of Jamaica, and that he died in 1729, aged 84.

He was succeeded in the property by

- (29) *General Roger Handasyde*, who was Governor of Berwick-on-Tweed in 1745. In connection with the date 1745 (the year of the rising under the young Pretender) it is interesting to notice that this General Roger Handasyde was Governor of Berwick at that time when the discomfited Royalists after their defeat at Preston Pans took refuge in Berwick-on-Tweed.

From the Vicar's Memorandum Books we learn that

- (30) *Dr. Handasyde* was the next owner of the Estate.

The following is the inscription to the memory of this family of the Handasydes:

This Monument  
Is erected in memory of  
MAJOR GENERAL THOMAS HANDASYDE  
Who for many years was  
Governor of Jamaica.  
He died the 26th March 1729  
In the eighty-fifth year of his age  
Much lamented  
Having been the best of Fathers  
And the best of Friends.  
Here also lies the body of the  
HONBLE. GENL. ROGER HANDASYDE

Eldest Son of the above Thos. Handasyde, who died Jany. the 4th 1763 aged 78. He was general in chief of all his Majesty's foot forces, was formerly Governor of Berwick in the rebellion in 1745 who during his many years disinterested Service shewed his great skill in military affairs and his zeal and attachment to the present Government.

He died greatly lamented by all who had the pleasure of his acquaintance.

Here lieth also MRS. ANN PROBY sister to the late General Handasyde, who died December 6th aged 80.

(To be continued in next Chapter).

## CHAPTER XV.

### THE DUBERLY FAMILY. MURAL TABLETS IN GAINES CHAPEL. MURAL TABLETS IN OTHER PARTS OF THE CHURCH.

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**T**HE next family of whom we have record as being in possession of Gaines Hall is the Duberly Family, the present owners.

- (31) This property was purchased by Sir James Duberly in 1797. He died in 1832 and was succeeded by his son, Captain James Duberly.
- (32) *Captain James Duberly* served under Wellington in the Peninsular War and was present at the battle of Waterloo. He died in 1864. He was succeeded by his son,
- (33) *Captain William Duberly* of the Grenadier Guards. He died in 1888 at the early age of 47. He married the Hon. Rosa Sandys, youngest daughter of Lord Sandys of Ombersly, and was succeeded by his son, Major Grey Duberly.
- (34) *Major Duberly* was in 1st Grenadier Guards, the regiment of his father, and has, we regret to say, just recently been killed in action on March 13th (1915) in the operations around Neuve Chappelle. Major Duberly was in South Africa during the whole of the Boer War. He was present at the battles of Belmont, Grasspan, Modder River, Magersfontein, Pardeburg and Drietfontein. Then he went to Bloemfontein, Johannesburg, Pretoria and Komati Poort, afterwards taking part in the column and blockhouse campaign under Gen. French and Gen. Inigo Jones. He was with Col. Crabbe's column for six months. He carried out the duties of Transport Officer to the 3rd Grenadier Guards with great credit for 18 months and was mentioned in despatches by Lord Roberts for conspicuous service. His Queen's War Medal has the Belmont, Modder River, Drietfontein, Johannesburg, Diamont Hill and Belfast clasps. He also received the King's War Medal.

### GAINES CHAPEL IN GREAT STAUGHTON CHURCH.

In this Chapel there are several memorial tablets of different families connected with Gaines Hall.

## LIST OF MURAL TABLETS.

1.

Sacred  
 To the memory of  
 EMILY HANNAH DUBERLY,  
 Widow of  
 James Duberly  
 of Gaynes  
 and daughter of Col. the Honble. W. Grey  
 She died 30th March 1883  
 aged 67  
 "Thy Will be done"  
 This tablet is erected by her loving children.

2.

In memory of  
 CHARLES CONRAD GREY DUBERLY,  
 Son of James Duberly,  
 of Gaynes  
 and Emily his wife  
 Who died at Colmworth  
 Dec. 27th 1873  
 From the effects of a fall while  
 Hunting with the Oakley Hounds.

3.

In memory of  
 ETHELRED  
 Widow of Sir James Duberly Kt.  
 of Gaynes Hall in this Parish  
 and daughter of Charles St. Barbe Esqr.  
 of Lymington Hants.  
 She died at Leamington in Warwickshire  
 on the 5th of October 1859  
 aged 73  
 and was buried at Shrawley Worcestershire.  
 This tablet is erected by her four children.  
 ETHELRED VERNON, wife of Edward Vernon, Esq,  
 of Shrawley Worcestershire.  
 LIEUTENANT COLONEL GEORGE DUBERLY late 64th Regt.  
 THE REVd. CHARLES DUBERLY, Rector of Wolsingham  
 County of Durham.  
 MAJOR HENRY DUBERLY of the 8th Hussars.

4. In memory of  
 CAROLINE who died on the 28th May 1812  
 aged 6 months, also of  
 EMILY who died on the 4th of May 1819  
 aged 6 months, both  
 Daughters of Sir James Duberly Knight  
 also of  
 SIR JAMES DUBERLY, Knight  
 of Gaynes in this parish  
 He died the 25th of May 1852  
 aged 74 years  
 Their remains are interred in  
 the North West Corner  
 of this Church.

5. "Peace be still."  
 Placed here  
 In memory of  
 CECIL VESEY DUBERLY 1878  
 LOUISA LADY SANDYS 1886  
 WILLIAM DUBERLY 1888  
 by an affectionate  
 Mother, Daughter, Wife  
 Rosa Duberly  
 1889.

The above are the inscriptions on the mural tablets to the memory of members of the Duberly family in the Gaynes Chapel.

There are monumental memorials in the Chapel to Sir James Beverley. Also to the memory of Generals Thomas and Roger Handasyde, of which we have given an account in a former Chapter. Also in the account of stained glass windows there is the inscription to the memory of Captain James Duberly and Frederic his son, in a window in this Chapel.

Near to Gaynes Chapel on North wall of Church is a memorial to a faithful servant. The following is the inscription :—



6. In memory of  
ROBERT MOULTON  
For 21 years faithful Friend  
and Servant to  
William and Rosa Duberly  
Died March 1895.

Above (6) is a similar memorial to a servant of the family :—

7. To  
MARTHA EMPLETON,  
From  
Rosa Duberly.  
Father, in Thy Gracious keeping  
Leave we now Thy Servant sleeping.  
1912.

On the same wall near to this is a recently placed carved marble slab to the memory of a son of Col. Duberly, of Bedford, who died quite young in command of an important post in the Sudan, and this monument was dedicated by the Bishop of Khartum, who was in England soon after his death. The inscription is as follows :—

8. In ever loving memory of  
JAMES DUBERLY,  
Captain Royal Berkshire Regiment,  
eldest son of Lieut. Colonel Arthur Duberly and Ida his wife,  
and grandson of James Duberly, Esq., of Gaynes,  
Born March 14th, 1882,

Died February 9th, 1912, at Meridi, Sudan, while attached to the Egyptian Army. He served in the South African Campaign, and at the time of his death was Civil Inspector at Meridi. A good soldier, able administrator, and beloved comrade, his death was deplored by all his friends.

“ Rest beloved.”

On the same wall close to the North Door is a memorial to Colonel Henry Duberly :

9. In Loving Memory of  
LT. COLONEL HENRY DUBERLY  
(8th Hussars) Youngest Son of the Late  
Sir J. Duberly of Gaynes Hall in this  
Parish : Who died at Leckhampton  
Gloucestershire, 19th January 1890, Aged  
68. This Tablet is erected by His Widow.  
St. John xiv, 1, 2.

On the other side of the North Door is a memorial marking the site of a Dormitory removed in 1866 :—

10.

This Dormitory  
was erected at the sole charge of  
Sir James Duberly Knt.  
of Gaines in this Parish  
by the Authority of a Faculty  
Granted the 4th of July 1812.  
He died the 25th of May 1832  
Aged 74 years  
And His Remains are deposited herein.  
The Above named Dormitory  
was taken away in a General  
Restoration 1866.

Next to this is a memorial of Staughton men who lost their lives in the South African War :—

11.

In Memory of  
EDWARD ERNEST COWLEY,  
Private, Army Medical Corps.  
ARTHUR JAMES ELMER,  
Private, 2nd Battn. Bedfordshire Regt.  
WILLIAM EVANS,  
Private, 5th Battn. King's Royal Rifles.  
Who lost their lives during the  
South African War,  
1899-1902.

There are four other mural tablets not elsewhere mentioned, viz.: in the Chancel: to the Spencers, to W. S. Watson. On the Hymn Board: to George Howlett, and on the South wall of the Nave to the wife of Major Byrn. They are as follows :—

(The Spencer memorial is let into the South wall of the Chancel.)

Here lyeth inter'd SARAH SPENCER the vertuous  
Wife of John Spencer, with Sarah his virgin daughter  
Booth soe gracious goodly fayre and courteous  
That few such Sarahs will be found out hereafter  
Praysed thearfore be ye great God of Heaven and Earthe  
That made them so renowned booth in life, and deathe.

12. In loving memory  
of  
WILLIAM STEPHEN WATSON  
The dearly loved Son of  
The Revd. Henry George Watson  
Vicar of this Parish  
Born December 26, 1865  
Died December 23, 1899  
At Mossel Bay Cape Colony  
In hope of the Resurrection to Eternal life  
Through Jesus Christ our Lord.
- On a brass plate attached to the Hymn Board is a memorial to George Howlett :
13. In Loving Memory of GEORGE HOWLETT  
Who died April 26th, 1893, aged 36 years.  
Erected by His Mother and His Two Brothers.
- On the wall of the South Aisle :—
14. Sacred to the memory of  
MRS. MARGARET BYRN  
Wife of Major John Byrn  
of Great Staughton  
Who in the bloom of youth  
was sudenly called away  
to meet the reward of her virtues,  
has left a disconsolate family  
to regret her loss,  
Departed this life May 20th, 1794  
aged 33 years.

## CHAPTER XVI.

### THE HISTORY OF THE CROMWELL FAMILY.

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**G**REAT STAUGHTON is situated in what may be called the Cromwell Country ; it is in the County of Huntingdon, not far from Hinchbrook, Huntingdon, and Ramsey Abbey.

The Cromwell family were connected in many ways with the Parish of Great Staughton. It will, therefore, be of some interest and use in considering the History of Great Staughton to know something, according as we may gather it from Noble's Protectoral-House of Cromwell, of the History of the Cromwell Family.\*

I.—The Founder of the family of Lord Cromwell and also of the Protectoral family is Thomas Cromwell, afterwards Earl of Essex, who was so conspicuous a figure in the History of England in the time of Henry VIII.

Thomas Cromwell was the son of Walter Cromwell, a Blacksmith, and afterwards a Brewer at Putney. He was born in the latter half of the 15th century, the exact year is not known. He was a man of little education, of great abilities, and of most unscrupulous character. He comes before our notice first as the attendant and agent of Cardinal Wolsey, to whom he was most useful in the work of suppressing some of the smaller Monasteries, whose endowments Wolsey wanted for his new foundations at Oxford and Ipswich.

It was to this Cromwell that Wolsey addressed the words we are familiar with in Shakespeare : "Cromwell I charge thee fling away ambition." When Cardinal Wolsey fell from power, and others forsook him, Thomas Cromwell remained faithful, and used his utmost endeavours to save him. Having obtained permission from Wolsey he went up to London to see the King for the purpose of pleading his master's cause. The result of this interview, as far as Cromwell was concerned, was that the next day he entered into the King's service, and from that time rose rapidly into favour, and was promoted gradually from one post to another, till he arrived at the highest Offices of the State. In 1531 he was knighted. In 1534 was made Master of the Rolls, and together with that, held several other high offices of State. In 1539 he was made Earl of Essex.

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\*This account of the Cromwell Family is given as it is found in Noble's Protectoral-House of Cromwell, but we are informed that the accuracy of this account is not to be depended on.

Under his influence and advice, Henry, who could not obtain from Rome a divorce, threw off all allegiance to the Pope and made himself supreme head of the Church in England, in the sense not only as being the Civil Ruler, but also as having power to dictate to her her doctrines and ceremonies. He was also used as Henry's agent for ruthlessly oppressing and crushing the Church. He was made Vicar General of the Church ; and all the larger Monasteries and other religious institutions were suppressed with circumstances of great cruelty ; the way he treated the inmates of the house of the Carthusians in London is well known and may be read in Green's History of the English. This religious house was especially connected with Great Staughton, because the endowment of the living was appropriated to it on its foundation, and on its suppression was sold to Oliver Leder, of Great Staughton.

The confiscation of all the Church property at that time brought enormous funds into the King's Treasury, and this was lavishly expended on the King's courtiers and favourites throughout the country. Large grants of lands formerly in the possession of the religious houses in the Counties of Huntingdon, Cambridge and Northampton, were made to those relatives of Thomas Cromwell who afterwards came to reside in this neighbourhood.

As with the Monasteries so with the highest nobles in the land, Cromwell used the greatest severity ; and all those who refused to acknowledge the King's supremacy, or stood in the way of his despotic power, were sent without scruple to the block. Thus an absolute tyranny was established and a reign of terror, like that in the French Revolution, prevailed throughout the land. Such conduct as this necessarily brought on Cromwell the greatest hatred. So when he fell under the displeasure of the King because of the part he had taken in promoting his marriage with Anne of Cleves, his enemies found a reason for impeaching him in the Council Chamber of High Treason, and sent him without trial (according to a rule he himself introduced) to the Tower, and in three weeks time he was executed on Tower Hill for High Treason. This was in 1540. On his attainder and death the title of Earl of Essex was suppressed, and he was succeeded by his son in his 2nd title as Lord Cromwell, and that title continued in his family for some generations. But the Cromwell family who resided in Huntingdonshire and from whom the Protector came, were descended from a sister of Thomas Cromwell, Earl of Essex. This sister married Morgan Williams. Morgan Williams was a Welshman, who came into England in the suite of Henry VII. He had a son named Richard.

II.—This *Richard Williams* was introduced to the notice of King Henry VIII by his uncle Thomas, Earl of Essex, and became a great favourite with the King. He, with the approval of the King, took the name of Cromwell from his uncle, and

is known to us as Sir Richard Cromwell *alias* Williams, founder of the house of the Huntingdon Cromwells. By favour of the King he was made visitor of religious houses, and proved himself very zealous in the King's service, and spite of his uncle's fall, still continued in the favour of the King.

Great wealth was heaped upon him. In 1537 the Nunnery of Hinchbrooke with all lands and manors thereto appertaining was given him. So also in 1589 the Monastery of Saltry Judith in Huntingdonshire. In 1540 the rich Abbey of Ramsey with all its belongings, and also the grants of many other Church lands. He thus became exceedingly wealthy.

In 1518 he married Frances, daughter of Sir Thos. Murfin, Lord Mayor of London. By her he had two sons, Henry and Francis. He died in 1546 and was succeeded in the property by his eldest son Henry.

III.—Sir Henry Williams Cromwell, the son and heir of Sir Richard, was highly esteemed by Queen Elizabeth, and was knighted by her in 1563. Queen Elizabeth slept at Hinchbrooke, his seat, on August 18th, 1564, on her return from visiting the University of Cambridge. This is the Cromwell that had the name of "The Golden Knight" on account of his great wealth and liberality. And it is said that he used to throw large sums of money to the poor townsmen of Ramsey when he came from Hinchbrooke to Ramsey. He made his residence at Ramsey in the Summer and at Hinchbrooke in the Winter. He repaired or built the Manor House at Ramsey, and also built a house adjoining the Nunnery at Hinchbrooke. He married twice, first Joan, daughter of Sir Ralph Warren, twice Lord Mayor of London. By her he had a large family. Of these we may note the following three:—

1st.—Sir *Oliver*, who succeeded to his father's estate.

2nd.—*Robert*, who was father of Oliver Cromwell, the Lord Protector.

3rd.—*Henry*, who was a Fellow of S. John's College, Oxford. He took his degree in 1588. Sir Henry married for his second wife a lady named Weeks, by whom he had no children. This second wife died of a lingering illness, and it was supposed at that time that she had been bewitched. Three persons—inhabitants of Warboys—were cruelly put to death on the charge of having practised witchcraft on her and others. Sir Henry died in 1603 and was buried in All Saints' Church, Huntingdon. He was succeeded by his son Oliver.

IV.—Sir Oliver Williams *alias* Cromwell succeeded his father, Sir Henry ("The Golden Knight.") This is the Sir Oliver Cromwell whose name appears on the monument to the memory of Sir George Wauton, of Great Staughton. Sir George Wauton and Sir Oliver Cromwell were great friends (and they both were together in

the Army which Queen Elizabeth had assembled at Tilbury to meet the Spanish Armada).\* Sir Oliver was born in 1562 and died in 1655. He was married twice :—

(1st) to Elizabeth, daughter of Sir Thomas Bromley, Lord Chancellor of England.

(2nd) in 1601 to Ann, daughter of Egidius Hooffman, of Antwerp, and widow of Sir Horatio Pallavicini.

By Lady Elizabeth Sir Oliver had 8 children, by Lady Ann 4.

Sir Oliver was very popular and much beloved in his neighbourhood. He was knighted by James I, being made by that King a Knight of the Order of the Bath just before his Coronation. He was at one time very rich, succeeding to the large estates of his father, and also inheriting a large estate from his uncle Richard Warren. Nevertheless he died very much impoverished. This change in his circumstances was due as was supposed to his extravagant mode of living and his lavish expenditure in entertaining his Sovereign at Hinchingbrooke. He entertained James I there when he first came from Scotland on his way to London to take possession of the Throne of England. The King on leaving said he had not been entertained so well anywhere since he left Scotland as he had been at Hinchingbrooke. And Sir Oliver at the same time presented to the King many and most valuable gifts. It is supposed that James visited Hinchingbrooke on other occasions besides this. Also that Charles I was entertained there. Whatever may have been the cause of Sir Oliver's impoverishment we find that at the end of his life he was obliged to sell some of his estates.

In 1627, with the consent of his eldest son and heir, he conveyed the estate of Hinchingbrooke to Sir Sidney Montague, the ancestor of the present owner, the Earl of Sandwich.

In the Civil War Sir Oliver was a zealous supporter of Charles I. And for this purpose he raised men (at great expense to himself) and gave large sums of money to the royal cause. He also caused his sons to go into the Royal Army, and was of greater use to the King than any person in that part of the country ; by which he of course rendered himself particularly obnoxious to the Parliament. His nephew and godchild, the celebrated Oliver Cromwell the Protector, paid him a visit at Hinchingbrooke, accompanied by a strong party of horse. To his uncle Sir Oliver, as the head of his family, Oliver Cromwell (afterwards Protector) paid the greatest outward respect; standing in his presence with his head uncovered and asking for his uncle's blessing, yet he did not leave Hinchingbrooke until he had disarmed the old knight and seized all his plate for the public service.

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\* See " Huntingdonshire and Spanish Armada," by W. Mackreth Noble.



There is another interview between old Sir Oliver and his famous nephew recorded, on which occasion Sir Oliver had to pay a fine for his continued support of the Royal cause of £1000, also to provide 40 saddle horses for the mounting of the Parliamentary Troopers. It indeed needs little explanation why he should have become impoverished when we consider that besides entertaining Kings he contributed largely to the support of the cause of Charles I in the war, and paid fines to the Parliamentary party also.

Of the children of Sir Oliver we would note (1) Henry, (2) Thomas, (3) John, (4) Anna.

(1) *Henry* was his eldest son and heir of whom we speak in the next Chapter.

(2) *Thomas* was the son of whom we are told that he had a seat in Great Staughton, also that he was fined £240 for his delinquency in supporting the Royal cause.

(3) *John* was baptized in St. John's Church, Huntingdon. He was in the Royal Army in the time of James I. He afterwards became a Colonel of an English Regiment in the service of the United States of Holland. At the time when Charles I was condemned to die, John was sent over by the Princes of Wales and of Orange to intercede with his cousin, the Protector, for the life of the King. With great difficulty he obtained an interview and pleaded with great earnestness for the King. The answer of Oliver was : I have prayed and fasted for the King but no light has been given me on the subject." Then afterwards he said : "I desire you will give me till night to consider it, and do you go to your own Inn and not to bed till you hear from me." The Colonel retired, and at one in the morning he received a message that "he might go to rest and expect no other answer to say to the Prince, for the Council of Officers had been seeking God, as he also had done, and it was resolved by them all that the King must die."

(4) *Anna* was Sir Oliver's eleventh child and the third child of Lady Ann. She was born in 1603, and married to John Baldwin, Esq., of Great Staughton, at Ramsey, September 11th, 1627. John Baldwin was in the Parliamentary interest and was one of their Committee men for the County of Huntingdon 1647. He was buried in the Chancel of Great Staughton Church. The inscription over his grave and over that of Anna, his wife, are given in the account of the Baldwins at Staughton House.

Sir Oliver Cromwell appears to have been a tenant of Gaynes Hall. As it may be seen in the Chapter on Gaynes, it was let to him by Agnes, Marchioness of Winchester, for 21 years. Sir Oliver was succeeded by his eldest son and heir Henry.

V.—*Henry Williams, alias Cromwell*, Esq., eldest son and heir of Sir Oliver Cromwell, of Hinchbrook, was born August 25th, 1586, and baptized the 27th day of the same month in St. John's Church in Huntingdon. He was a zealous loyalist and was a Colonel in the Army of Charles I. He was taken prisoner in an engagement in which the King was defeated, and his estates were confiscated. But on petitioning Parliament, on account of his relationship to the Protector, the Sequestration was taken off, and his estates were restored to him. After this he lived a quiet retired life. The Protector appointed him Assessor for Huntingdon in 1657. He died the same year and was buried in St. John's Church, Huntingdon. Through the losses he had sustained by his loyalty and from his own want of frugality he was much burdened with debt.

He was married (1) to Baptina, daughter of Sir Horatio Pallavicini, whose widow his father had married, she left one daughter; (2) to Lucy, daughter of Sir Richard Dyer, of Great Staughton, the great nephew of Sir James Dyer, of Place House, by whom he had a numerous family; (3) to Elizabeth, daughter of Sir Edward Lucy and widow of Sir John Ferrers, who died childless.

## CHAPTER XVII.

THE CROMWELL FAMILY. THE CHARTERHOUSE. STAUGHTON MANOR HOUSE IN 1624.

NOTES FROM CHURCHWARDENS' BOOKS AND RETROSPECTIVE REVIEW.

THE ROLL OF HONOUR. THE CHURCHYARD.

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VI.—*Henry*, the only surviving son of the last named *Henry Cromwell*, took again the ancient family name of *Williams*. He was born at Ramsey in 1625, and succeeded to what remained of the family estate. He submitted himself to the Government of the Commonwealth. He was in the Parliament of 1654-1657. He was also in his cousin Richard's Parliament of 1658-9. He was also in the Convention in 1660, and gave his vote for the restoration of the Royal Family.

On account of the restoration of Charles II he thought it advisable to drop the name of Cromwell and revert to the name Williams. He died Aug. 3rd, 1673. He married his second cousin Anna, daughter of Richard Cromwell, who was remarkable for her extreme devotion to the Royal cause. She survived her husband and lived on a narrow income at Ramsey, where she died and was buried Jan. 10th, 1687-8. As she had no children, the eldest branch of the family became extinct in her husband.

Noble says of this family: "The Cromwells, the most opulent family in Huntingdonshire, after a decline, totally expired and their great estates fell into various hands. Ramsey, the richest Manor, fell into the hands of the celebrated Colonel Titus by purchase; what this monastery was worth may be guessed by the value of such appendages as were held by the Cromwells, which would now (1787) let for perhaps upwards of £80,000 per annum, but the estates had been so lessened that this Mr. Cromwell *alias* Williams had only £2000 per annum, and that probably much encumbered."

The *Branch* of the *Cromwell* family of which the *Protector* came,

VII.—*Robert Cromwell*, the 2nd son of *Henry Cromwell* (No. III) had an estate of £300 a year, or thereabouts, left him by his Father. He resided chiefly at Huntingdon. He was a man of unambitious disposition, and preferred a private life. He was content to be a Member of Parliament for the Borough of Huntingdon in the time of Queen Elizabeth, and was Justice of the Peace.

On one of the pillars of S. Mary's Church at Huntingdon appear the names of Cromwell and Turpin as bailiffs of that place in 1600; it is supposed that this Cromwell is the *Robert*, 2nd son of *Henry Cromwell*. This *Robert* is the Father of *Oliver Cromwell the Protector*.

We find the name of Robert together with his brother Sir Oliver, and sixteen others on a certificate dated May 10th, 1605, to the Privy Council, "certifying that the work of draining the Fen in the Counties of Northampton, Lincoln, Huntingdon and Cambridge was feasible and might be performed without peril to any haven or county." He died at a comparatively early age in 1617. He married Elizabeth, daughter of William Stewart, of Ely (allied to the Royal House of Scotland, and daughter of William Lynne, of Bassing-Bourne). He had 3 sons and 7 daughters. *Two sons* died quite young. The *third son* was Oliver the Protector. Of the 7 daughters, Margaret who was baptized February 22nd, 1603, was married to Valentine Wauton, of Gt. Staughton.

As Robert Cromwell had but a small fortune and a large family, he carried on a large brewing business. This business his widow still continued to carry on after his death, and thus was able to support and provide for her large family. Mrs. Elizabeth Cromwell was devotedly fond of her only surviving son Oliver, and he always behaved in the most filial and tender manner to her, and when he was exalted to power he gave her apartments in the Palace at Whitehall, where she continued until her death, which happened Nov. 18th, 1654. She was constantly wretched from the apprehensions she had of danger to her son. She wished to see him twice a day, and never heard the report of a gun but she exclaimed "my son is shot." She was very adverse to his protectorate, but seldom troubled him with advice. He always heard her with great attention, but acted as he judged proper. She wished to have a private funeral and not to be buried in Westminster Abbey, But in this her request was disregarded by him, and he gave her quite a Royal funeral and buried her in the Abbey, consequently at the Restoration her body was indecently taken up and thrown into a hole in S. Margaret's Churchyard.

VIII.—*Oliver Cromwell*, afterwards the *Lord Protector* of England, was the only surviving son of the above Robert Cromwell, of Huntingdon. He was born in St. John's Parish in that town April 25th, 1599, was christened at the same Church on the 27th of the same month, receiving his christian name from his uncle and god-father Sir Oliver Cromwell, of Hinchinbrooke. He was sent to school at Huntingdon Grammar School, and from thence went to Sidney Sussex College, Cambridge, April 23rd, 1616. His father died a year after his being at College, and his mother then took him from the University and sent him to Lincoln's Inn to study law. He was married to Elizabeth, daughter of Sir James Bouchier, of Felstead, Essex, on 22nd August, 1620, at St. Giles, Cripplegate. In 1630 he sold an estate for £1800 and bought a grazing farm at St. Ives. After this he inherited an estate from an uncle of his wife and went to live at Ely. Though his father and his mother had a

brewery at Huntingdon there is no evidence that he himself had anything to do with it. In 1628 he went into Parliament.

The above are a few circumstances of his early private life. The remaining circumstances of his life are part of the History of England, and need not be referred to here.

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In the History of Great Staughton we hear that the Charterhouse or Carthusian Monastery in London was at one time Patron of the living; it may be interesting therefore to inquire into the history of that institution and its connection with Great Staughton.

In 1349, when the Black Plague was raging in London, Sir Walter Manny, a Knight, who had distinguished himself in the Wars of Edward III, bought a plot of land near where Smithfield Market now stands, for the burial of the dead, and in this piece of land it is said that 50,000 bodies were buried, and here a small Chapel was erected. Afterwards "Sir Walter Manny endowed this Chapel as a Carthusian foundation, and in company with Sir William Walworth, the Lord Mayor, who slew Wat Tyler, laid the foundation of the first cells."

In 1383, by a Bull of Pope Urban, the living of Great Staughton together with other livings was appropriated to this Monastery as an endowment. Thus the Monastery became Rector, Patron and Lord of the Rectory Manor of Great Staughton and so continued until 1539, when the larger Monasteries were suppressed by Henry VIII, and the Rectory, Rectory Manor and Advowson were sold by him to Oliver Leder and Frances his wife for £1430.

John Heyle (1394) appears to have been the first Vicar appointed by them, and William Reed in 1506 the last, they were therefore patrons for 156 years.

This Monastery grew and flourished until the time of the dissolution. Then Cromwell in his purpose of crushing the Church, resolved to destroy it, and because the inmates would not acknowledge the Royal supremacy, John Houghton, their last Prior, of whom Froude writes: "In manner he was modest, in eloquence most sweet, in chastity without stain," was with three other Carthusian Monks hanged at Tyburn, and with regard to the rest "they were flung into Newgate, chained to posts in a noisome dungeon where tied and not able to stir they were left to perish of goal fever and starvation," (so writes Green in his "History of the English.")

After the dissolution, the Chaterhouse or "the buildings of the Monastery" were for some time untenanted. Then they were occupied successively by Lord North, the Duke of Norfolk, Admiral Howard and others. In 1611 they were purchased by a wealthy merchant named Sutton, he used them for a hospital for aged gentle-men

in straitened circumstances, and a school for boys. The hospital for gentlemen and the school for boys still continued, but in 1872 the school was moved into the country to Godalming.

A good deal of the property was then purchased by the Merchant Taylors Company, and their School, which had been in Suffolk Lane in the City, was moved to Charterhouse Square. It is somewhat curious that the Merchant Taylors School should be moved to this place, for it was from this school that the Fellows of St. John's College at one time wholly came, and it is the Fellows of St. John's College that were appointed Vicars of Great Staughton, of which living the Carthusians at one time were the patrons.

## ADDENDA.

We are indebted to Mr. John Beagarie, an Antiquarian, of St. Neots, Huntingdonshire, for the following interesting notes bearing on the History of Great Staughton :—

1624	Sir Robt. Osborne
Jan : 24	to
Godmanchester.	Sec. Conway.

The Sheriff of Huntingdonshire, going by commission from Chancery to take possession of the Manor of Staughton from John Throgmorton and deliver it to Mr. Wauton was resisted, and several of his men slain or wounded. The house is double-moated and of great strength, and the company, most of whom are papists, have entrenched themselves in it, with aid of divers foreigners who have joined them, and they do many unlawful acts.

1624	Sir Robt. Osborne
Mch 12	to the
Godmanchester.	Council

made proclamation at Great Staughton against John Throgmorton, who had retained forcible possession of the Manor House, but found the house abandoned. Has placed ten men in it till directions are sent as to who is to be put in possession.

1624	Sir Robt. Osborne
May 5	to
Godmanchester	the Council

found that John Throgmorton had surprised the Sequestrators and taken forcible possession of the Manor House of Great Staughton. He refused to give up Allabone,



his servant, indicted for the death of the man who came in aid of the High Sheriff and was slain, but promises to yield the house, if so ordered, when the Council answers his petition.

The following extracts from the accounts of the Constables of Great Staughton, Huntingdonshire, have also been supplied to us by Mr. Beagarie :—

(169 <sup>0</sup> )	pd. in charges, taking up a distracted woman, watching her, and whipping her next day	...	...	...	0	8	6
(17 <sup>10</sup> )	Spent on nurse, London, for searching the woman, to see if she was with child before she was whipped, 3 of them	...	...	...	0	2	0
	pd. Tho. Hawkins for whipping 2 people yt had the small- pox	...	...	...	0	0	0
(171 <sup>4</sup> )	pd. for watching victualls and drink for Ma Mitchell	...	...	...	00	02	06
	pd. for whipping her	...	...	...	00	00	04
(171 <sup>6</sup> )	pd. for whipping Goody Burry	...	...	...	00	00	04

Joseph Rix, St. Neots, October 2, 1852.

In an article on Witchcraft in the "Retrospective Review" (vol. v, p. 121) it is stated that in 1593 :

"An old man, his wife and daughter were accused of bewitching the five children of a Mr. Throgmorton, several servants, the lady of Sir Samuel Cromwell, and other persons. . . They were executed, and their goods, which were of the value of forty pounds, being escheated to Sir Samuel Cromwell, as Lord of the Manor, he gave the amount to the mayor and aldermen of Huntingdon for a rent charge of forty shillings yearly, to be paid out of their town lands, for an annual lecture upon the subject of witchcraft, to be preached at their town every Lady-Day, by a doctor or bachelor of divinity, of Queen's College, Cambridge."

Extracts from the accounts of the parish of Great Staughton, Huntingdonshire :

(1647, Dec.)	Itm. paid for charges spent upon the man that watched	s. d.	
	John Pickle all night and the next daie till he was married	...	1 0
1648, Nov.)	Itm. paid to stranger for helping to carry the corps to burial that dyed at the highwaie, and was laid in the streete by some of the end	...	0 4
	Item. paid for bread and beire for the companie then	...	1 0
	Itm. given to a woman that was bereaved of her witts the 26 of April, 1645	...	0 6

Joseph Rix, St. Neots, July 22, 1854.

All the above notes are communicated to us by Mr. Beagarie.



## ROLL OF HONOUR.

## GREAT STAUGHTON.

NAMES OF THOSE WHO HAVE BEEN KILLED OR DIED IN THE WAR, 1916.

1. Duberly, Grey William, Major, Grenadier Guards, killed in action at Neuve Chapelle, March 13th, 1915.
2. Pickersgill-Cunliffe, John Reynolds, Lieutenant, Grenadier Guards, killed in action at battle of the Aisne, September 14th, 1914.
3. Randolph, Arthur Bertram, Lieutenant, 1st Welsh Guards, killed October 15th, 1914.
4. Newman, Harry, Lance-Corporal, Beds. Regiment, killed near Ypres, October 26th, 1914.
5. Cox, Fred James, Lance-Corporal, 1st Beds., killed near Bailleue, April 28th, 1915.
6. Bull, James Albert, Private, Beds. Regiment, killed near Albert, September 17th, 1915.
7. Ellis, Herbert, on duty guarding Prisoners at Donnington Hall, died from accident, August 4th, 1915.
8. Hackett, Burtwood Charles, Lance-Corporal, Beds. Regiment, missing, reported dead May 17th, 1915.
9. Mayes, Frank, South Wales Borderers, reported missing in retreat from Mons, October 14th, 1914, buried at Langemarck.
10. Wakely, Thomas, Naval Air Corps, killed in an armoured train, September 25th, 1915.
11. Brown, Hedley, Stoker on H.M.S. "Aboukir," drowned Sept. 22nd, 1914.
12. Newman, Walter, Corporal, 1st Beds., killed October 26th, 1915.
13. Simpson, George, Private, 1st Northamptonshire, killed October 13th, 1915.
14. Hackett, Elijah, died of his wounds at Loos, October 4th, 1915.
15. Cox, Walter James, The Royal Fusiliers London Regiment, died of his wounds January 5th, 1916.

## NAMES OF THOSE WHO HAVE JOINED THE ARMY.

1. Duberly, Hugh, Captain and Adjutant, 1st Battalion Grenadier Guards.
2. Duberly, Herbert, Royal Army Service Corps
3. Howey, John, Lieutenant, Flying Corps—a prisoner.\*
4. Mayes, John, Royal Marines.
5. Cox, Herbert, Yeomanry.
6. Cox, Frank, Royal Fusiliers London Regiment.
7. Stratton, John, King's Royal Rifles.
8. Stratton, Percy, Sherwood Foresters—wounded.
9. Bruce, Wm. Jonathan, Sergeant, Beds. Regiment.
10. Bruce, Albert, Beds. Regiment.
11. Bruce, Joshua, Hunts. Cycle Corps.
12. Livett, Leonard, Beds. Regiment.
13. Northfield, Ephraim, Beds. Regiment—wounded.
14. Hackett, Fred, Beds. Regiment.
15. Hackett, Arthur, Beds. Regiment.
16. Hackett, Walter, Beds. Regiment.
17. Goodman, Frederick, East Surreys.
18. Waller, Joseph, Beds. Regiment—wounded.
19. Bosworth, Hugh, Lance-Corporal, Beds. Regiment—wounded.
20. Newman, Frank, Oxford and Bucks. Yeomanry—wounded and discharged.
21. Butty, Edward, Beds. Regiment—wounded and discharged.
22. Day, Edgar, Sergeant, Royal Horse Artillery.
23. Day, Albert, Army Service Corps.
24. Day, William, Royal Engineers.
25. Day, John, King's Royal Rifles.
26. Dawkes, Charles, Canadian A.S.C.
27. Dawkes, John, East Surrey Regiment.
28. Russell, Fred., 16th Lancers.
29. Homer, Fred., Grenadier Guards.
30. Pell, Charles, Remount Department.
31. Fisher, Alfred Sidney, Sergeant.
32. Elmer, Fred., Royal Berks.—wounded.
33. Elmer, Morris, Flying Corps.
34. Elmer, Frank, Hunts. Cycle Corps.

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\*Lieut. Howey greatly distinguished himself. When the pilot was killed he climbed over his body and brought the machine safely to the ground.

35. Shephard, John, Submarine E18.
36. Shephard, Mark, Canadian Army.
37. Groom, Joseph, Canadian Army.
38. Fensome, Cecil, Royal West Kent.
39. Jones, George, Hunts. Cycle Corps.
40. Holyoak, Frank, Hunts. Cycle Corps.
41. Yates, William, Hunts. Cycle Corps.
42. Ellis, Albert, Canadian Army.
43. Biggs, Joseph, Suffolk Regiment.
44. Mayes, Herbert, Beds. Regiment.
45. Medlock, George, R.A.M.C.
46. Teate, Harry, Sherwood Rangers.
47. Teate, Frank, 10th Hussars.
48. Teate, Frederick, Remount Department.
49. Teate, Arthur, Remount Department.
50. Teate, Victor, Northumberland Fusiliers.
51. Teate, Stanley, Royal Field Artillery.
52. Hills, Frederick, Beds. Regiment.
53. Hackett, George, Royal Horse Artillery.
54. Bird, Fred, Beds. Regiment.
55. Neal, Ernest, Grenadier Guards.
56. Reeve, Charles, Beds. Regiment.
57. Pearson, Ronald, Quartermaster-Sergeant, West Kent.
58. Lane, George, Oxford and Bucks. Yeomanry.
59. Barrs, William, Royal Engineers.
60. Bellinger, William, Grenadier Guards.
61. Ekins, Frank, Hereford Regiment, invalided home after Typhoid Fever, since returned.
62. Bassingham, Frederick, Hunts. Cycle Corps.
63. Bishop, Harry, Beds. Regiment.
64. Mayle, William, Rifle Brigade.
65. Peacock, Charles, Hunts. Cycle Corps.
66. Gillett, Alfred, Hunts. Cycle Corps.
67. Peacock, Charlie, Royal Garrison Artillery.
68. Housden, Albert, Hunts. Cycle Corps.
69. Pickering, Maurice, Royal Field Artillery.
70. Haynes, Albert, Royal Horse Artillery.
71. Haynes, Herbert, Beds. Regiment.

72. Taylor, Edward, Beds. Regiment.
73. Leflay, John, Beds. Regiment.
74. Pepper, Arthur, Beds. Regiment.
75. Pell, Frederick, Beds. Regiment.
76. Ellis, Frank, Beds. Regiment.
77. Pratt, George, Royal Engineers.
78. Rose, Charles, Royal Engineers.
79. Rose, Bertie, Norfolks.
80. Hackett, John Charles, Canadians.
81. Gibson, Geoffrey, Lieutenant, B.M.E.F., Egypt, invalided home.
82. Gibson, Paul, Surgeon, R.N.
83. Matthews, George, Herts. Yeomanry.
84. Hackett, William, H.M.S. "Una."
85. Day, Thomas, Royal Engineers.
86. Day, Thomas, 10th Beds.
87. Cooper, John, Beds. Regiment.
88. Watson, Frederick H., did six months Voluntary Service as Motor Ambulance Driver at the Base and with Motor Ambulance Convoy at the Front.
89. Watson, C. Gordon, C.M.G., Lieutenant-Colonel, R.A.M.C. (Temp.), Commandant 1st Red Cross Hospital, B.E.F.
90. Watson, Leonard B., (ineligible for Foreign Service) Platoon Commander, Volunteer Training Corps, Deal, for Coastal Defence.
91. Watson, Herbert C., Platoon Commander, United Arts Rifles, now 6th Battalion King's Royal Rifles.
92. Day, Reginald, Royal Field Artillery.
93. Horner, Frank, Beds. Regiment.
94. Maile, Joseph, Royal West Kent.

The above Lists include (1) all who actually enlisted from Great Staughton ; (2) all whose parents are living there now ; (3) all who received their education at the School ; (4) all those who were otherwise connected with the Parish in some way.

#### A LIST OF THE NAMES OF THOSE WHO WENT FROM GREAT STAUGHTON TO THE BOER WAR.

From the Great Staughton Parish Magazine of 1902 we learn, as follows :—

##### *The Grenadier Guards.*

1. Lieutenant Duberly went out to South Africa in November, 1899, was present at the battles which were fought on the Modder River under Lord Methuen, and returned to England in 1902.

*The Bedfordshire Regiment.*

2. Private Charles Elmer joined the Mounted Infantry Company, and was killed whilst on outpost duty March 11th, 1900.
3. Private Fred Stratton joined the Mounted Infantry Company, and was wounded on the same occasion on which Elmer was killed.
4. Private Arthur Stringer returned home invalided in 1900.
5. Private John Wakefield joined the Mounted Infantry Company, was made Orderly by the R.A.M.C., was present at the Relief of Kimberley, the Battle of Pardeberg and Diamond Hill.

*The Hunts. Militia Reserve.*

6. Private William Evans went out in May, 1900, had enteric fever twice, was invalided home in 1901, died from the after effects of enteric fever June 26th, 1902.
7. Private William Hackett went out in 1900, returned home in 1902.
8. Private Herbert Haynes went out in 1900.
9. Private Charles Pell went out in 1900.

*10th Royal Hussars.*

10. Private Frank Teate went out in 1899 on the "Ismore Castle," which was wrecked and all the horses lost; served under General French; entered Bloemfontein and Pretoria when they were taken; returned home invalided from the effects of blood poisoning in June, 1901; afterwards to duty for a few months.

*The Rifle Brigade.*

11. Private Frederick Swales served under General Buller, was present at the battle of Colenso, and engaged in the continuous fighting that occurred just before the Relief of Ladysmith, returned home in 1901.

*Medical Staff.*

12. Mr. C. Gordon Watson went out as a Civil Surgeon in 1899, served in Wynberg Hospital, near Capetown, for seven or eight months, afterwards at Kroonstad during the great outbreak of enteric fever, served in Hunter's Mounted Infantry, present at the engagement at Bothaville in which De Wet was defeated and his guns taken, at which also Le Gallais was killed.
13. Private William Peacock, R.A.M.C., served in South Africa during the time of the whole War, was present at the battle of Colenso, then was invalided home.

14. Private Cowley, son of James Cowley, of Perry, was a member of the St. John's Ambulance Corps, volunteered for service in South Africa, died of enteric fever, which he had contracted on his way home, at Grafham in 1901.
15. Mr. Victor Day served as Dispenser, went out in June, 1901, served at Bloemfontein and Lindley.

*The Imperial Yeomanry.*

16. Mr. Stephen Powers served in the Roughriders, went out in 1900, returned in 1901.
17. Private John Ellis served in the Sharpshooters, broke his ankle, and had enteric fever, he returned home invalided June, 1902.







"THE CHURCHYARD CROSS,"

Lately erected in the New Burial Ground.

DESIGNED BY J. N. COMPER, ESQ., F.S.A.,

EXECUTED BY W. GOUGH, ESQ., ARCHITECTURAL SCULPTOR

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FROM A PHOTOGRAPH BY MR. WORLLEDGE, GT. STAUGHTON.

## THE CHURCHYARD.

An enlargement of the Old Churchyard was made when Mr. Wilson was Vicar, in the year 1863, as evidently it was not convenient, nor indeed possible, to make this enlargement by extending the Churchyard in any direction. A piece of ground was chosen across the road on the North side of the Church.

It is remarkable that though the Old Churchyard had served the purposes of the Parish from a very remote antiquity, this new ground only served for 50 years. Of course the reason is that in the present day it is not congenial with our feelings to go on burying continually in the same ground, nor to make fresh graves by disturbing the remains of former occupants of the grave, also the practice in the present day of putting memorial stones over the graves of friends would not permit us to do so if we wished.

The necessity for providing a further enlargement of the Churchyard having arisen, the late Major Duberly, of Gaines Hall, very kindly gave an acre of ground in a very desirable spot for this purpose. It is not far from the Church on the road to Pertenhall, away from the Brook on higher ground and gravelly soil. This ground was consecrated by the Bishop of the Diocese on October 14th, 1913.

All the expenses of fencing, draining, levelling, laying out and the legal expenses were paid by public subscription.

Quite lately a Lych Gate has been placed at the entrance to this new burial ground by Mrs. Pope, which adds much to its interesting and picturesque appearance.

Amongst those who were in early days buried here was William Havens Pope, a resident at Pertenhall, and a grandson of the Rev. James Pope, formerly Vicar of Great Staughton, a man greatly respected and beloved by those who knew him. His widow has erected a beautiful Churchyard Cross to his memory in this new ground. It consists of a slender column rising 20 feet from a pedestal of three steps and is surmounted by the Holy Rood.

It has been designed by Mr. J. N. Comper, F.S.A., as a work of art and a Christian symbol it fittingly marks the sacredness of the spot.

The inscription on the Cross is as follows:—

To the dear memory of WILLIAM HAVENS POPE,  
born at Higham-Ferrars the 10th day of April 1840  
died at Pertenhall the 19th day of May 1915

“ We pray Thee help thy servants whom Thou  
hast redeemed with thy Precious Blood,  
make them to be numbered with Thy Saints  
in Glory Everlasting.”















